

OBSERVATIONS
CONCERNING
the present Affayres of
HOLLAND
and the united Provinces.

Made by an English Gentleman there lately
resident, and since written by himselfe
from *Paris* to his Friend in England.

The second Edition.

Augmented with diuers new Chapters, and
in some few places also corrected,

By the Authour of the first Edition.

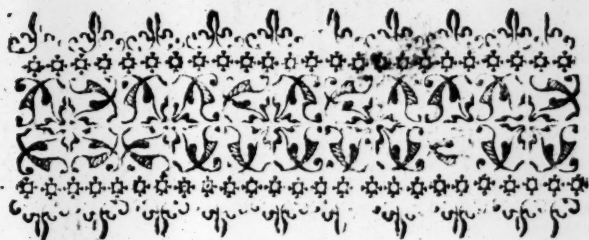


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THE
AUTHORS
EPISTLE TO
HIS FRIEND.



WORTHY, & wel-
beloued Friend,
you shal please to
vnderstand, that
at my late being
at the *Hage* in *Hollād*, I receaued
your leter, wherein you desire me

4 THE EPISTLE

to describe vnto you the Countrey; & condition of the people, as also to know my opinion of their cause and quarrell against the King of *Spayne*, about which they haue so long troubled the world. Moreouer how I find the in their thankfulness vnto our State, for so longe sticking vnto them, and ayding them. And what those differēces are, which be lately risē vp amongst them about matters of Religion.

This letter of yours I had not tyme to answer frō thence, neither would the answering it there haue beene conuenient. I therefore deferred the answer, vntill my comming into *France*,
to

to which iourney I was resolued before the receipt of your letter; because (to deale sincerely with you) I could not any longer endure to heare the lauish & vile speeches, which a sort of base vnbridled people dayly disgorged against the Maiesty of our King, whereof in the ensuing discourse somewhat more shalbe spokē. And indeed this intollerable demeanour of theirs, towards the Maiesty of so great & so bountifull a Prince, and to whome they are so much beholding, hath giuen me good cause, as well to looke into the iustnesse of their wars, against the King of *Spaine*, as into their

ingratitude vnto the King and State of *England*, and therby to become the more able to giue you satisfaction to the demands in your letter.

I must notwithstanding confesse, that since my aryuall heer in *Paris*, I haue for some while deferred it: for as on the one side I had a great desyre thereunto; so on the other syde, I found in my selfe a kind of vnwillingnes to begin it; which vnwillingnes I protest vnto you, proceeded of a conceaued feare to offend you, when in deliuering you the very true and playne truth of thinges as they are, you might fynd me altered in mynd and iud-

iudgemēt from what I was whē
 I was cōuersant with you in *En-
 gland*. But considering that the
 true ducty of a friēd is, with his
 friend, to deale vnfaignedly, I
 haue now at last vndertaken the
 taske so to do. And in such re-
 gard must intreate you, to ex-
 cuse me, and not to let my igno-
 rance of the time when I cōuer-
 sed with you, be put in oppositi-
 on against the better knowledge
 which experiēce of ryper years
 hath yielded me; for you must
 think that by trauailing abroad
 in other Countreyes, & conuer-
 sing with men of vnderstāding
 of diuers nations, who in these
 parts are accustomed to freedom

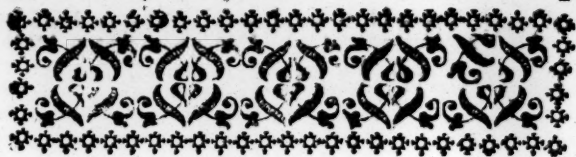
of speech; by reading the iudicious writings of such credible Authors, as haue noted downe the actions of State of this time; as also by the obseruatiōs which my selfe haue made, I haue seen as it were a mist wiped away frō before myne eyes, and thereby am come to discerne that, which truth & reason hath made manifest vnto me, as I make no doubt you also will be come to do, when with vnpartial patiēce you will haue pleased to read what heere for your satisfactiō I haue written; that thereby we may agree aswel in mind & iudgment, as we do in ancient amity. And thus leauing you to
God

God, in all kind affection I take
of you my leaue.

From Paris this 20. of
March, after this stile
and computation.

*You know the
hand.*

THE



T H E C O N T E N T S

of the Chapters.

CHAP. I.

A *Briefe description of Holland , with the true cause of the beginning of the Netherlands Rebellion, against their lawfull Soueraigne, King Philip the second of Spayne.*

CHAP. II.

Of the ingratitude of Queen Elizabeth of England vnto Philip the second King of Spayne : and how contrary to princely honor & equity she delt in assisting the Hollanders against their sayd Soueraigne.

CHAP.

CHAP. III.

Of the ingratitude of the Holländers unto England, for the benefits by them from thence receaved.

CHAP. IIII.

Whether the Holländers haue shewed themselves gratefull unto the French King, for the benefits which from France they haue receaved. And whether England and France according unto reason of state, haue done providently in assisting the Hollanders.

CHAP. V.

Whether England for cause of Religion may be obliged to continue to assist the Hollanders: and whether the Hollanders do wish so well unto the present state and government of England, as to desire the continuance thereof, as now it standeth.

CHAP. VI.

To what ends they haue come, who haue byn the Principall actors, in sustaining the quarrell of the Hollanders.

CHAP.

CHAP. VII.

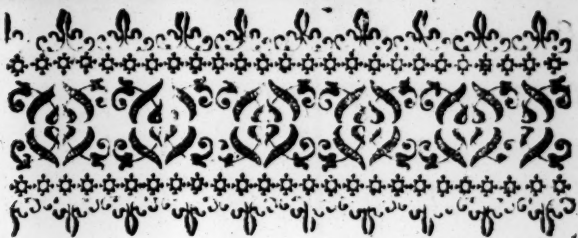
An examination of the truth of three Holland Pretensions, to wit, 1. Whether the Hollanders are true Patriots, or Louers of their Countrey. 2. Whether they haue a reformed Religion. 3. Whether the Prouinces which they haue in their possession, be a free State.

CHAP. VIII.

Whether it be better that a Countrey be gouerned by persons chosen from among the common sorte, or by an absolute Prince. And whether the Hollanders do now liue better, and more free from Taxations and Impositions vnder their owne gouernment, then they did before, vnder their lawfull Prince the King of Spayne.

An Appendix concerning the Diuisions and Controuersyes in Religion, lately risen up among the Holland-Caluinists.

TO



TO THE
COURTEOUS READER
CONCERNING
this second Edition.

HAVING written
certayn Observatiōs,
concerning the pre-
sent affairs of Hol-
land, about a yeare
since, unto a private friend, and fin-
ding them to be published in print, &
to haue bin read of many; I was not
only giuen to vnderstand by the sayd
friend

friend to whome they were first intended, but also by some others, that I was ouer brief therein, & that the setting forth of the said Observations againe, with some augmentation, would be more acceptable.

VVhereupon considering with with my selfe, that the first being indeed written in hast, which occasioned the omitting, heere and there, of some dependant and necessary matter; I haue for the further satisfaction of those my said friendes, as also of the courteous Reader, set penne to paper againe, albeit my leasure hath not so well serued thereunto, as I could haue wished; which notwithstanding I was the more willing to do, in regard of the said omissions, and of some few faultes

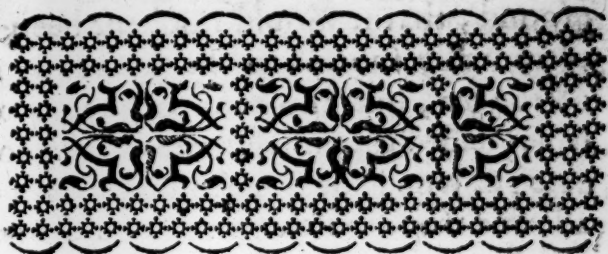
faultes that had escaped in the print
of the first edition. Both which now
being done to the better cōtentment of
those friendes, & of the friendly rea-
der, I hope my endeavour therin wilbe
the more kindly of them, and thee, ac-
cepted.

And since I am to treat of matter
of State concerning Holland & the
adioyned Netherland Prouinces, I
hold it not unmissē, at the beginning to
make some brieife description of the
Country of Holland, and the inha-
bitants thereof; according to the ob-
servation which I made of both in the
tyme of my residence in those partes;
to the end, that such as haue not byn
there, may the better vnderstand
what a Country it is; and what inha-
bitants

bitants they are, who for so many
yeares togeather haue caused, by their
Rebellion, the Unquietnes & pertur-
bation of all Christendome.

From my Residence, this 20.
of October 1622. Vale.

A brieft



CHAP. I.

*A brieſe deſcription of the Countrey and
People of Holland; With a true Relation
of the beginning of their Rebellion, a-
gaynſt their lawfull Soueraygne Lord,
King Philip the ſecond of Spayne.*

HOLLAND at the crea-
tion of the world was no
Land at all, and therefore
not at the firſt intended by
God or Nature for a dwelling place of
men; for it was then & long after a ſea,
and conſequently the habitation of fi-
ſhes. Had it been meant for a habitatiō
of men, it had not only been ſuch high
ground

7 *Observations about*

ground, that it should not have beene continually subiect to the inundation of the sea, but also have beene able to have yielded the inhabitantes bread to eate, & wood, or stone to build withall; and the foure elements would not have conspired together to be there all naught, & by being naught vnto men, to shew their dislike of vsurpers that deprive fishs of their due dwelling places.

Being then at the first wholly sea, by reason of the flats & shallowes thereof, it was partly by banckes rayled of bauins and earth, through the labour of men, and partely by sandy downes or hillockes driuen together by the rage of the waues, encroached vpon & gotten from the sea, by the old Ancestours of the now Inhabitants. The Countrey then, except these banckes and downes, lyeth all as low and leuell as water hath made it. In it are neither mountaines nor fountaynes, nor hath nature afforaded them within the earth
the

the meanest of the seauen metalles , or any mincral matter at all. But what shal I speake of their want of mynes in the earth , when they haue want of earth it selfe ; and yet notwithstanding their want thereof, are faigne to make vse of that little they haue for their fuell , and so begin to burne vp their Countrey before the day of Iudgment.

Grasse they haue, & that is all the greatest good that their ground can affoord them , and hecrof butter and cheese are the witnesses : but for this one benefit , they want many which other Countreyes haue, that haue this as well as they . To say the truth , I do not know any benefits peculiar to themselves wherof they may boast , except only two : the one is their hauing of a Countrey which is the fittest for rebellion in all Christendome ; and the other is, that by reason of the great lownes of their dwelling , they are the neereft neighbours to the Diuell, of any nation

A 2

living

4 *Observations about*
living vpon earth.

For other singularities among the people, I haue noted, that they are generally so bred vp to the Bible, that almost euery Cobler is a Dutch-Doctor of Diuinity, & by inward illumination of spirit vnderstādeth the Scripture as well as they that wrote it. Yet fall those inward illuminations so different, that sometimes seauen Religions are found togeather in one family; the man of the house being of one religion, the wife of another, and the children and seruants of others: but many more may there be in one house if the family be greater, by reason of the great store of religions that are there dayly increasing & currant; for there were not more different lāguages at the tower of *Babel*, thē there are different beliefs in *Holland*; vpon which plurality of Sectes a friend of myne made this Epigramme:

*The first confusion that the World befell,
Was in the many speeches variation,*

When

the Affayres of Holland.

5

When men had sought, nigh vnto heauen to dwell,
By making on a Tower their habitation.
But to the Worldes astonishment and grieve,
A new confusion now is falne agayne,
Consisting not in language, but beliefe,
And far exceeding seauenty sorts and twayne?
Which make their choice in this low Land to dwell,
Where they are neereſt neighbours vnto hell.

Those of *Holland* & the adiacēt parts
terme themſelues of the *United Pro-
uinces*; but neuer people in this world
liued in a more diſunited vnity; ſo great
a confusion hath this freedome brought
among thē of euery Idiots babling out
of the Bible .

Hell is nothing ſo odious vnto this
people, as is the *Spaniſh Inquiſition*,
albeit they liue in more danger of hell
then of it. The reaſon why they ſo much
hate it, is becauſe it hateth the *Babell*
of their Beliefe. But notwithstanding
their profeſſed freedom of all Religions,
they can finde meanes without vſing
the name of an *Inquiſition*, to depreſſe
two Religions, to wit, the *Oldeſt*, and

the Newest, that is to say, the Catho-
like Religion, and the Arminian Reli-
giō: these they let not to punish in body
& in goods, with imprisonment also, &
banishment.

They had rather heare blasphemy
vttered against God, then any word of
the abridging of any their priuiledges,
which they conserue so inuiolably, that
they haue quite broken the best, and a-
bused all the others: so as the reason
why they stand so much vpon them, ap-
peareth to be, because they would haue
no body to be the breakers of them, but
The high powerfull Lords the States them-
selues.

The words of Soueraygne autho-
rity *Sic volo, sic iubeo*, are intollerable in
their eares, for their taking place before
right and reason; as *Langenes* telleth vs,
in his booke of Mapps printed at *Am-*
sterdam 1599.

It seemeth they much affect the
Storke, because, as they say, she seeketh
not

not to liue in any Countrey that is gouerned by a King, and therefore when she coms into Europe, she holds her residence most in *Switzerland*, and *Holland*.

The regiment of a Beast with sea-uen heades pleaseth them best, because it is a Monster that ryseth out of the sea, and because possibility giueth hope that any Beer-brewer, or Basket-maker by vulgar cōmendation of his friendes, may at one tyme or other, be raysed to the dignity of one of *The powerfull Lords the States*.

One great prerogatiue I must confesse this people to haue, which they do not bragge of, and this is, that when at the day of Iudgement the wicked shall say vnto the Mountaines fall vpon vs, & vnto the hills couer vs; those that be wicked in *Holland*, because they haue no hills, shall but need to cut their bankes through, & the sea of it self will straight wayes ouerwhelme them. I am verily perswaded, that if this people had been

the Rebels of any other King or Prince in the world then of the King of Spain, he would as well haue made the sea to haue holpen him to reuenge his quarell vpon them, as they haue made it to assist them in their rebellion against him: and that this by the sea might be brought to passe is apparent inough, and the sea it selfe gaue prooffe therof, when not forty yeares before this their great rebellion, it drowned foure hundred & foure of their villages. Nor would themselves omit to do the same, if they might thereby haue the like aduantage against the King of Spayne: for in sundry places both of Flanders & Brabant, they haue long since begon some practise of it, to the disaduantage of the sayd King, and the detriment of such of his subiects as liued vnder him in their due obedience.

But now to be no longer tedious vnto you in this Countrey and peoples description, I wil come vnto the beginning and original cause of their Rebellion.

lion. You shall therefore vnderstand, that King Philippe the second before-named, departed out of the *Netherlands* towards Spaine in the yeare of our Lord 1559. then being in full possession of all the seauenteene Prouinces, to wit, of the seauen now vnited in rebellion, whereof *Holland* is the chiefe, and the ten others. The Soueraignty of all which Prouinces, he receaued as true and sole heyre successiuelly from his Father the Emperor *Charles* the fifth, who in like manner had them successiuelly from his Father, to whome they likewise were descended from his Ancestours.

At his departure, he left all these Countreyes in peace & plenty, hauing no ciuill broyles amongst themselves, nor warres with other Nations. Their religion was the same, wherunto aboue eight hundred yeares before they were brought, when first they were conuerted from Paganisme to Christiani-ty: to the maintenance of which Re-

ligion, as also of the Ecclesiasticall state in all her rightes and priuiledges, the sayd King was sworne, as to one of the chiefest of all other priuiledges.

He left for supreme Gouvernesse vnder him in those Prouinces the Lady *Margaret Duchesse* of Parma his naturall sister by the Fathers side: but neither left he any Spanish Lifetenant Gouvernour of any of those Prouinces vnder her, nor had he any army or troopes of Spanish souldiers in all the Countrey, but left ech particuler gouvernement to the Nobility of the Countrey it selfe, with other benefits bestowed vpon euery of them. And besides the sundry benefits both in tytles of honour, and in riches which the aforesayd Emperour *Charles* had bestowed vpon *William of Nassow* Prince of Orange; this King *Philip* his sonne, not diminishing, but much augmenting them, left him also Lifetenant Gouvernour of some of those Prouinces.

Thus departed the sayd King *Phi-*

lip

lip into Spaine, without giuing the least cause of discontentment to any of the Nobility or people of those Countreies, leauing them all in obligation of loue & loyalty, & in more flourishing estate the euer they were before. But as prodigall seruāts are wont to beare themselves in the absence of their maysters, so some of the forsayd Nobility bearing themselves far aboue the limits of their meanes, became greatly behind hand, & indebted, and thereupon attendant for some one or other remedy (now in the absence of their Soueraygne Lord) which might keep their estates from declining wholly to ruine. And amongst these, there lurcked in the hart of the aforesaid *William of Nassow* Prince of Orange, as well a desire of reuenge, as of remedy for the vnder-propping of his decayed, estate. This desire of reuenge was not for any wronges, or iniuries done or suffered to be done vnto him, by the King of Spaine, but a reuenge forsooth, because

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because the greedy appetit of his insatiable Ambition was not fully satisfied. For knowing that the King of Spayne after he had receaued possession of the Netherland Prouinces, must needes returne agayne into Spayne, and leaue some generall Gouvernour thereof behind him, he laboured by what meanes he might both by himselfe and such of the Nobility as were of his faction, that this authority might be giuen vnto the Lady *Christierna* Duchesse of Lorayne, & daughter vnto the sister of the Emperour *Charles* the fifth, who was married vnto *Christiernus* the third, King of Denmarke; and this Duchesse had a daughter called the Lady *Dorothy*, and with this Lady the aforesayd Prince of Orange meant to haue maryed, that by this meanes after the death of the Duchesse *Christierna*, he might haue come to haue beene Supreme Gouvernour of the whole low Countreies. But by reason of the Duchesse of *Parma* her being preferred

preferred vnto this dignity, & his designement broken; he out of cōceaued reuenge went and maryed with a daughter of *Maurice* Duke of Saxony, being in religion a Lutheran; and with her returned agayne into the Netherlands, retayning still in his hart the malice which he had cōceaued, & the expectation of some occasiō of further reueng, with reparation of his decayed Estate.

Now is it to be noted, that albeit *Martin Luther* the New-Religiō-maker of Germany, dyed no past three yeares before King *Philip* departed out of the Netherlands; yet were there already, by meanes of him & his disciples six feuerall Religions risen vp in those Countreyes, to wit, The religion which Luther himselfe had first begunne, The religion of the Anabaptists, The religion of the Calvinists, The religion of the Loyistes, The religion of the family of loue, And the religion of the Georgists: of which six, for your more satisfaction

I will

I will heere giue you (though briefly) some particuler relation.

Martin Luther when he had made his reuolt from the Catholike Roman Church, fynding that there were some thinges taught, and obserued in the same Church, that were thereto descended by ancient tradition, and also deduced from the scriptures, though not expresly therein mentioned, thought with himselfe that the only way for him to draw many disciples after him, was to proclayme in all his Sermons and writings, that we ought not to belieue or do any thing concerning fayth & religion, but that which was expressely comaunded and set downe in the written Word of God. By this deuice in the beginning he found great applause, especially among the vulgar sort, into whose handes he had thrust Bibles and Testaments translated by himselfe into Dutch, to the best aduantage of his doctrine. But it was not long after that
some

some of these his disciples grew so subtile, as to examine his doctrine by his owne rule, and to see if all that he had taught them, were expressly to be found in the written Word of God. In which examination, they found that the Christening of young children was not there to be found; and thereupon esteeming the Baptisme of children to be of no force, they revolted from him & rebaptized themselves, and so began the sect of the Anabaptists.

After these, *Andrew Carolostadius*, one of the first and greatest disciples of Luther, who with him allowed the baptism of children, although not expressed in Scripture, began to dissent from all in opinion of the real presence of Christ in the Sacrament, albeit expressed in Scripture; which opinion being embraced by *Zwinglius* and others, and afterward published by *Iohn Calvin*, left unto his followers the name of Calvinists.

The Loyistes tooke their name of

one *Loy*, by occupation a Slater, and a townsman of Antwerpe, who was so confident in his right vnderstanding of Scripture by inward illumination from heauen, that being furnished of money by certaine rich Merchants of that Cit-ty, whome he had brought to be of his Sect, traуayled to Wittemberge to dispute with Luther, and to conuert him to his Religion: but Luther finding him so to interpret the Scripture, as to deny the Resurrection of the dead, to hold that the soules of the good are immortall and do go to God, and that the soules of the euill do consume away and come to nothing, and consequently that there is neyther Diuell, nor Hell, except the hell of this world, and the Men-diuels in it; Luther offered rather to dispute with him with his fistes, then with Scripture: wherupō *Loy* finding such harsh intertainment returned to Antwerp again, & left Luther vnconuerted. But hauing in Antwerp seduced & brought many to
be

be of his opinion, after he had recanted his doctrine and fallen to it agayne, he was finally burnt.

The family of Loue began by one *Henry Nicolas* a Mercer, or Silke-Seller of Antwerp also, who held among other thinges, that man ought to be Deified in God, and God Homosied in man; and that men may haue their heauen first heere in this world by liuing in that deified loue they ought to do, and heerafter in Heauen also.

The last of these six was the sect of *Dauid George* a Glasse-painter of *Delft* in *Holland*. This monster secretly taught his disciples, that in himselfe was infused the soule of the true *Messias* and *Sauour* of the World; that he was more then *Elias*, more then *S. Iohn Baptist*, yea more then *Christ*.

These six Sects beginning now to grow and spread themselues in sundry parts of the Countrey, though some increased more then some, the *Georgistes*

B

keeping

keeping themselves more secret then any of the others: there was now no remedy for preservation of the subjects from so great confusion in religion, as also from the daily increase of more new Sects, & the great inconueniences iustly feared thereby to arise, then by putting in practise the Placarts or Ordinances of the Emperour, being no other then consonant vnto the ancient lawes of all other Countreyes in Christendome, as also for the preservation of the Oath which the Emperour, and his Son the King of Spaine had taken in this Countrey, for mayntenance of the ancient established Religion and Clergy.

These lawes then, being now begun to be put in execution, and diuers of those that were of these Sectes put to death, but of none more then of that of the Anabaptists; certain of the decayed Nobility aforesayd, of which faction *William of Nassow* was the chiefe, seeing that all this made for them, & that something

thing must needes come of it, whereby they might fall to fishing in a troubled water, sought by all meanees to get theselues beloued of all these Sectes, to the end they might benefit theselues by that which might happen most to preuaile. Wherupō in the Moneth of April in the yeare of our Lord 1566. in the Towne of Bruxells they exhibited vnto the La. *Margaret* aforesayd, a supplication, wherein they requyred a repeale or moderation of all rigorous Placartes, or Lawes made concerning Religion.

Let now any man of reason or iudgment consider of the lawfulness of this demaūd, & whether theselues that demaunded it, could with good reason or conscience moue the same, the very mouing of the demaund it selfe plainly arguing little respect of conscience in the demaunders, & declaring plainly, that the thing they sought was for their owne endes; and that taking part at the least with that Sect which came

to dominiere aboue the rest, as in the end one must needes doe; they might sticke thereunto, and so by flatte and open rebellion make vp their mouthes by the ouerthrow of the ancient Clergy that was in possession of good landes and liuinges, to which all these new Sectes did beare equall hatred, albeit ech of them did neuerthelesse hate one another.

This request being, as is aforesayd, presented vnto the Lady *Margaret* in the moneth of April she promised them to send it into Spayne, and to require from thence, resolution and answere thereof. The request she sent, but the answere they attended not, but gaue forthwith such hart and encouragment vnto the Sectaries, that within few weeks after the request was sent away, they began to preach publikely in sundry Townes and Cittyes, vpon a selfe assumed authority, euen in despite of all Lawes and Magistrates; and there-
upon

upon felt to robbing and spoyling of Churches throughout al the Countrey.

Vpon this the King of Spayne, as a Prince most carefull of his Oath, and of the good of his subiects, was enforced to send into these Netherlandes the Duke of *Alua*, to take vpon him the generall gouernmēt therof, which in so troublesome a world was too great a charge to be menaged by a woman.

This Duke arriued in these partes in the moneth of August, in the yeare 1567. which was the yeare after this spoyling and robbing of Churches was committed.

When these conspirators now saw the Duke of *Alua* to be arriued, the began they to lay their heades togeather & resolved to fall vnto open rebellion and hostility; yea not only to raise a rebellion in these Netherlandes, but a rebellion also in *Spayne* it selfe: which two rebellions at once, were plotted to begin as neere as might be about one same

time. To effectuate which matter, a fit instrument was found out and secretly employed vnto the *Moores* inhabiting the Kingdome of *Granado* in *Spainne*. This was one *Bomberge* of *Antwerp* a Calvinist in religion, and very perfect in the Spanish tounge. The *Moores* vpon his incitation began to harken to the matter, and shewed themselves willing inough, but the difficulty was that they wanted artillery, small shot, pykes, armour, and other prouision for warre: but being by earnest promise assured that they should of all this be prouided, they gaue their oathes & promises that they would rebell: and to the end the *Moores* should keep touch, touch was also kept with them, & *England* was the place where prouision of artillery and therest was made, because out of the *Netherlandes* no such thinges could as then be transported, for feare of being espyed: nor could those thinges be shipped from *England* neither, without the
espe-

especiall knowledge and will of Queen *Elizabeth* then raigning , and of her Councell, seeing the searchers and officers of the Portes and Custom-houses must needes haue notice thereof , and durst not by any meanes haue suffered such thinges to passe without especiall order . These thinges then were couertly transported to the *Moores* , who ha- uing receyued them , prooued men of their wordes : for according to pro- misse they rebelled , in the moneth of December in the yeare 1568. howbeit their rebellion lasted not long , for by the end of the yeare ensuing, they were subdued.

The Duke of *Alua* being arriued in the low Countries as is aforesayd , the Lady *Margaret* resigned vnto him the gouernment , and departed out of the Countrey . The Duke now being placed in the gouernement , began to learne out , and informe himselfe what persons they were that had conspired

together in this business, & had given the onset and countenance vnto these rebellious Sectaries, and Sacrilegious Church-robbers; & finding the Earles of *Egmont*, and *Horne*, and some other Gentlemen to be culpable of this crime, they were apprehended, and beheaded in Bruxels. But *William of Nassow* Prince of Orange, the chiefeft Ring-leader of this sedition, so soone as he heard of the ariuall of the Duke, got him away into Germany, and by his flight declared himselfe to be guilty, as by experience afterward it became more manifest.

Heere now it is to be considered, whether in the sight and iudgement of the whole World, the King of Spayne had not all right and reason on his side, to let Iustice proceed in the punishment of such capitall offenders, and to imploy the subiects of one Countrey, for the chastisement of his Rebells of another, when he had no other remedy. And whether any other
King

King or Prince living in the world, could in honour, or Iustice winke at, & put vp such great and capitall crimes and insolencies committed by his subjects, as is a generall and publike sacrilegious Church-robbery, and the spoyling of the Clergy, for the preservation of whose priuiledges he had solemnely taken his oath; and to suffer the doers quietly to passe vnpunished, and to let every man openly professe & follow such new and neuer-heard-of doctrine, as his owne fancy should invent, or of his owne choice he should best like; which even those themselves that are at this day the successours of these first rebels in some of these Netherlandes, doe find so inconvenient, for gouernement, that notwithstanding their first profession, that every man ought to haue his free exercise of Religion according to his owne conscience, they do prohibite to such, as they like not.

The Duke of *Alua* hauing caused

iustice to be executed, first vpon some of the principall conspiratours, and after vpon other inferiour offenders, did at last in the yeare of our Lord 1570. by order from the King of Spayne, cause a general pardon to be proclaimed, whereof if *William of Nassau* Prince of Orange and his adherents had taken the offered benefite, all further troubles had ceased: but to the contrary they laboured, both by secret seditious preachers, as by other such like agents to spread abroad, that the King of Spayne had broken the Countrey-priviledges; as thogh the Countrey had, had priviledges that Churches might forsooth be robbed, & no man called in question for it, & that euery man might professe what religion he listed, were it neuer so naught, or new; the prohibiting whereof, and the conseruation of Ecclesiastical priviledges, to which the King was sworne, being the only cause (as to all the world was apparent) why the sayd King was
con-

constrayned to send the Duke of *Alva*,
& the Spanyardes into the Countrey,
which els had neuer beene thought on.
So as the true blame which the King of
Spayne hath deserued, is not for breach
of priuiledges, but for seeking to restore
priuiledges which his disobedient sub-
iectes had violated & broken; the which
if he had not done, then might he haue
byn thought negligent and carelesse of
his Oath: but this, the equity of his
conscience would neuer permit.

I am not ignorant that some fooles
haue made other fooles belieue, that the
King of Spayne at his departure out of
these Netherlandes, did promise euery
seauen yeare to returne thither agayne,
& that the breach of this promise gaue
cause sufficient for these his subiects to
rebell. This foolish allegation deserueth
no answer: Yet least some wiser peo-
ple might be abused by fooles, I will
leane them to consider, that there was
no cause why his Maiesty should bind
him,

himselfe to any such condition, his predecessors before him hauing been free, frō such, & the Countrey comming vnto him by right of succession, as it did to the.

How could then any such promise of necessity be made? But put the case that the King out of his owne good wil and affection might haue sayd, that he hoped after some few yeares to returne and visit his Netherlands againe; must this be accompted as a conuenant or obligation? yea as an obligation so strict that if it were not precisely obserued his subiects might reiect, and cast off all obedience vnto him, and rise vp against him in open rebellion and hostility? But reason maketh it euident that neither could his Maiesty make any such strict and precise promise of returne, nor could his subiects presse him to any such condition, the same being against reason, and difficile also in possibility, for the causes of longer or shorter absence then a limitted terme of seauen

uen yeares , are to all men vnknowne at their departure one from another: & the accidentes and occasions that fall out in the affaires of Princes are much more , and farre greater then those that fall out among inferiour people.

It is a common practise that such as commit greatest faultes , must euer help themselves with the least excuses : for great excuses to the making fayre of foule faults are neuer found, & where no small excuses can be found, the faulty must of necessity serue their turne of playne lyes.

CHAP.

Of the ingratitude of Queen Elizabeth of England, vnto Philip the second, King of Spayne: and how contrary to Princely honor and equity, she delt in assisting the Hollāders against their sayd Soueraigne.

CHAP. II.

BEFORE I begin to speake of Queen Elizabeth of England her assisting the rebelled subiects of Holland, agaynst the King of Spayne, it will not be impertinēt to the purpose to call to minde, whether there were any cause of enmity giuen vnto her by meanes of any wronges or iniuries offered her by the King of Spayne in former tyme, in regard whereof she might now take the oportunity of reueage. This King Philip the second of Spayne, after he had bin marryed about the space of foure yeares with Queene Mary of England, she deceased

ceased in the moneth of *November*, in the yeare of our Lord 1558. he at that time being in the *Newertherlands*, from whence in the end of *August* in the yeare ensuying he departed towards *Spayne*. But heere by the way is also to be noted, that in all the tyme of foure yeares, that he was married vnto Queene *Mary*, he did neuer go about to haue haue any Portes, Castles, or other Holds in any part of the Realme, for his owne security, nor was it euer known that in al that tyme, he was euer disaffected vnto the Lady *Elizabeth* (for so was she then called,) but to the contrary she shewed himselfe to be the greatest friend she had in the world: which heere in briefto declare, you must note, that this Lady being then a subiect vnto her sister Queene *Mary*, she chanced to fall into sundry troubles; as first for being of the conspiracy of *Wiats* Rebellion; after that for being priuy to the conspiracy of *Peckam, Daniel, & others*, who meant to haue

haue robbed the *Exchequer*, and with the money to haue leuyed forces against *Queene Mary*; after that agayne for being priuy to the cōspiracy of *Thomas Stafford*, and others, that tooke the castle of *Scarborow*: and in reason it is to be considered, that neither *Wiat*, nor the others, would euer haue vndergone any such action against their *Queen & Soueraigne*, but vpon hope of aduancement by some other, for whose sake and seruice they did it, and none other was there more imminent then this *Lady*. And albeit *Wiat* in his examinatio confessed her being priuy to this conspiracy, and afterwad denied it agayne when he saw he could not be pardoned, this is no great wonder: for experience hath shewed the like in other Protestants; as for example one *George Brown* that had murdered one *Saunders* a merchant of *London*, for the dishonest loue he bare vnto this wife, with whom he had had conuersation, and who was
con-

consenting to her husbands murther, as
afterward at her death she cōfessed, yet
did this *Browne* who was put to death
some few dayes before her, for the sa-
ving of her life increase the burthen of
his owne soule by protesting her at the
howre of his death to be innocent: for
these aforesayd causes it was that the
Lady Elizabeth was called in question,
imprisoned in the Tower of *London*, &
detayned in durance at *Woodstock*, and
other places.

M. Fox the Author of the English
martyrologe writing of this Ladies im-
prisonment, declareth not any cause
why it was, albeit without some cause
it could not be: but because he putteth
her in his history of such as were trou-
bled and suffred for protestant religion,
he intendeth to haue his reader imagine
her to haue suffred some persecution al-
so for the same cause, whereby he thin-
keth not a litle to honor her, and to haue
his religion honored by her. But had

C

her

her troubles bin for religiō in deed, *Fox* would neuer haue omitted to haue set down her examinatiōs about the same, to the end he might haue extolled her defending it, in such pointes of contro- uersy as she had bin examined or ques- tioned off; as about the Reall Pre- sence of Christ in the Sacrament, or a- bout prayer to Saintes, or prayer for the dead, or some one or other point, al wel as he hath set downe the examinations and answers of so many others, to their great glory as he takes it. But of this La- dies answere to any such matter, heere is nothing found: *Fox* in this is silent, and to play the part of a crafty *Fox*, leaues his reader to imagine of himselfe that it was for religion, albeit himselfe could not but know it was not.

For something thē there is no doubt but it was, but that it was for Re- ligion he could not manifest, for that this Lady in all the tyme of the raigne of her sister, did dayly heare
Masse

Masse, went vially to *Confession*, and in all pointes shewed her selfe a Catholike. She was with publike proceffion of the Catholike Clergy, brought into West-minster Church, & there crowned and annointed at a solemne high Masse, by Doctor *Owen Ogletthorp* Bishop *Caerleel*, and there tooke the same oath that all other her predecessors the kings of *England*, and her sister *Queene Mary* had downe before her, for the maintayning of the Catholike religion &c. Three weekes after she was proclaimed Queen, she had masse in her own chapel in the Court, and allowed it to be sayd in all Churches throughout the whole realme, for the space of seauen monethes after, which is no signe of her being so resolu'd a Protestant, as that she would suffer imprisonment for that religion. But her troubles in very deed were for sundry offences against *Queene Mary*, her Soueraigne, and sister, which being found to be such as might perhaps

haue cost her her life, if they had come vnto publike triall of Iustice, the sayd King of *Spayn* was so greatly her friend that he alwayes stayed the proceeding forward therin; and so not only at sundry tymes saued her life, but quitted her also from the publike blot and stayne of treason: and heerin he was so earnest that on a tyme when she was to come to her answere, he did so importune *Queen Mary* his wyfe, to let the matter passe in silence, that she sayd vnto him, *My Lord you speake very earnestly now for her, but I pray God she doe not one day make you repent it.* A spanish author called *Luis Cabrera de Cordona* writeth, that the King was thereunto also moued, vpon some consideration of state, for *Queene Mary* of *Scotland* being then maryed vnto the french King *Frācis the second*, if the *Lady Elizabeth* had dyed, there had in apparence bin great possibillity that the kingdomes of *England*, *Scotland*, & *Ireland* might haue come to be annexed vnto

to *France*, the laid Queen of *Scotland* being the next heyre in bloud vnto the all.

Queene *Mary* of *England*, as is aforesayd, happening to dye, King *Philip* her husband notwithstanding the *caueat* giuen him by his late deceased Queen, did so continue his good affectiō vnto the now Queene *Elizabeth*, that being then in *Bruxells*, he sent ouer vnto her *Monsieur de Assonuille* to cōgratulate her aduancement, & to signify his gift vnto her of all Queen *Maryes* Iewells, which being his own, he might iustly haue detayned vnto himselfe, if he had pleased.

These Iewelless she seemed very thankfully to receaue, and sayd vnto *Monsieur de Assonuille*, that she thought that her Brother the King of *Spayne* might thinke much in her, for change of religion. But, quoth she, there is but little difference betweene his religion and ours, for almost all that he hath in Latin, wee haue in English; and we doe not as others do, for we may ntaine

a Clergy of Bishops, & others Prelates,
so as we are in effect as before.

And whereas there was held a Treaty of peace between the Kings of *Spayne* and *France*, vpon the taking of the towne of *S. Quintins*, the King of *Spayne* would yield vnto no agreement with the French, vnles it were also conditioned, that *Calis* should be restored backe vnto *Queen Elizabeth* of *Englād*: & heerin were his Commissioners that treated with the French so earnest, that in the end the French to be rid of their importunity, were fayne to confesse vnto them, that they knew, that they tooke more paynes then they were desired to doe, for that the English had plainly told them, that they had not set them on worke in any such busynes, which was a signe that they desired not to be beholding vnto the King their Maister. Of which when the King had knowledge, he stood no more vpon the rendring of *Calis*, but concluded

ded his peace with the French without it, which as thinges afterward fell out, proued a happy turne to himselfe.

These proofes of this Kings good will vnto *Queenie Elizabeth*, being so manifest vnto the world, who would haue thought that she would not only haue omitted all signes of gratuity, but within a litle after become an enemy to such a friend, yea and so great & capitall an enemy as seldome any Story can giue witnes of the like.

Seeing then, that no actes of gratuity are to be sought after, let vs then see, what effects of enmity ensued instead thereof.

For the first then to begin withall, it was in her a very contempt of the King of *Spayne* his good will, to reiect his kind endeauours in seeking to bring the French to the restoring of *Calis*; wherein already she shewed so much malice, that she rather chose to frustrate the Realme of so great a bene-

fit, then to be any whit more beholding vnto him, to whome she knew her selfe so much beholding already, that she hated him for it: for diuers tymes such ill natures are found, as doe euer hate those that they thinke themselves ouermuch obliged vnto.

The King notwithstanding did quietly let this passe, and being departed the yeare after her comming to the Crown, into Spain as before is noted, he continued to hold good amity and correspondēce with her, as well by Ambassadors, as otherwise. But when vpon the outragious and rebellious generall Church-robbery in the *Netherlands*, the Duke of *Alua* was there arryued, then became *England* the only receptacle of all kynd of stolne Church goods, euen to the very belles out of the steeples, & graue-stones out of Churches, and of numbers of the Church-robbers themselves.

At this very tyme were also some
em-

employed into *England*, from the conspirators in the *Netherlands*, for Artillery, powder, balles, small shot, and other prouision of warre, for the rebellious *Moores* of *Granada*, all which vnder colour of marchandize, was from *England* transported vnto them: and the Artillery after those *Moores* were subdued, was found and knowne by the armes & inscriptions thereon to be English Artillery: but by the English this was excused to haue byn transported vnto the *Moores* by certayne merchāts for their priuate gayne, without knowledge of the Queene and Councell: which albeit but a bad scuse, yet was it made to serue the turne instead of a worse. The *Moores* being subdued in the end of the yeare of our Lord 1569. their rebellion not hauing lasted but about a yeare, the King of Spayne finding it necessary for the better brydling of the rebellious *Netherlanders*, sent within a whyle after, vnto the Duke of

Alua

Alua the summe of six hundred thousand Ducats. This money coming out of *Spaine* in the moneth of *December*, in the yeare of our Lord 1571. was on the west coast of *England* seized vpon, and arrested by the English: by meanes of which wrongful detayning this money of the King of *Spaynes*, the duke of *Alua* was fayne to demaund the tenth pēny of euery mans goods, that was of ability, for the supply of the want of the said 600000. ducats: but this demaund of his (caused chiefly through the English arrest of these ducats) was cause of a far greater detriment vnto the King of *Spayne*, then that wrongfully detayned money came vnto; so as the one great wrong was the cause of another which was farre greater: for heerupon all the *Netherland* people began to mutter, & to shew a generall vnwillingnes vnto the so wyde stretching open of their purses. The seditiously affected tooke *Occasion* by her forelockes, and
to

to the feare of this taxe, added the fayg-
ned feare of the bringing in of a Spa-
nish inquisition.

Heerupon one *Monsieur de Lym-
may*, vnderstanding by detayning of the
King of Spaynes money in *England*,
what hatred *Queene* did beare him,
gat him with expedition out of *France*
into *England*, where making knowne
his readynes to any rebellious attempt,
he receaued such encouragement by the
promise of ayde from thence, and by
such instructiōs as were giuen him, that
from thence he came ouer into *Holland*,
and there vpon the first day of *April*,
in the yeare 1572. he surprised the
towne of *Briel*, the first towne in *Hol-
land* that set it selfe against the King of
Spayne in open rebellion: after example
whereof, *Flushing*, *Enchusen*, and others
followed. Heerupō was made ouer out
of *Englād* vnto thole rebelles by means
of *Sir Thomas Gressam* (then the *Queens*
Agent) the summe of threescore thou-
sand

4 *Observations about*

sand pound sterling to begin withall, & soone after followed ouer with troopes of English forces *Morgan*, *Gilbert*, and *Chester*, & after these againe, *North*, *Coston*, *Candish*, & *Norris*, all made Coronells, and cōming thither with whole regiments, for the maintenāce whereof great sommes of money were frō time to tyme made ouer out of *England*, & supplyes of men continually also sent.

This rebellion hauing bin thus for some yeares by the Hollāders cōtinued, and by the Q. of *England* maintayned, the burthen for continuall supplyes of money grew so heauy, that for some ease in supporting the same it was deuised to draw the Duke of *Alanson* brother vnto the French King *Henry the third* into *England*, vnder colour of teaty of a match betweene him & Queene *Elizabeth*, but in the end it proued an infortunate match betweene him and the *Lady Belgica*; for from *England* he was brought ouer into the *Netherlandes* and

and there made *Anti-duke of Brabant*, vpon hope that therby the King his brother might be drawne into the busynes, and so the Queene of *England* be much eased of her charge: but the successe of this Duke proued so bad, that retyring from thence into *France* with dishonor, he there not long after dyed of grieve.

In this designement Queene *Elizabeth* found her expectation greatly deceaued: for albeit King *Henry the third* of *France* had refused to take the *Hollanders* partes, he indeed hating them for the cause for which no King can loue such people; yet she thought by getting his owne brother inuested in the Duchy of *Brabant*, he must then of necessity sticke to him, & support him, whereby a warre might be raysed betweene *Spayne* and *France*: the *Hollāders* in the meane time steale Prouinces from the King of *Spayne*, and she sits & laughs, and lookes on.

But the matter now falling out far
other-

otherwise, the burthen returned and remayned heauyer vpon the Queene & Realme of *England* then before; & *William of Nassow* Prince of *Orange*, soone after the death of the Duke of *Alañon*, being slayne, the *Hollanders* remayned as a body without a head, not knowing which way to turne them, vntill Queene *Elizabeth* sent ouer vnto them the Earle of *Leycester*, with great prouision, both of men and money, and accompnied with diuers Noblemé & Gétleman of good accompt. And albeit this Earle afterward returned into *England* again, yet cōtinued she her ayding the *Hollanders* both with men and money, euen to her dying day.

Some, who (as neere as they could) haue made calculation of this great and lōg cōtinued charge, for the *Holláders* warres, are of opinion that she so oppressed and burthened her subiects, that she had more money from them by grantes, subsidies, & such other meanes then

then had all the kings of *England* from the time of the Cōquest vnto her dayes, who had the greatest warrs with *Frāce*. And I haue heard some Lawyers affirme that she did extremely wrong her poore subiects, by pressing them, and sending them perforce to the *Netherland-warres*, seeing as they say, no Prince by the lawes of the Realme, can compell any of his, or her Subiects, to serue in warre, vnles it be for defence of the Realme at home, or for the recouery of some lost patrimony of the crowne abroad: and seeing that *Holland* was neuer knowne to haue bin any part of the patrimony of the crowne of *England*, nor that any pretēce of iust warre could be made by *England* to that end, it was the greater wrong and iniustice.

And heer by the way, I must also note vnto you, that as in the beginning, so for a long time after that this Queen of *England* continued to ayde the *Hollāders*, she did disguisedly make shew of
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continuance of friendship with *Spayne*, and had not only her Ambassador in *Spayne*, as the King of *Spayne* had his also in *England*; but in all her publike Proclamations wherein any mention hapned to be made of *Holland*, and the adiacent parts, she did alwayes call the by the name of *the low Countries of her loving Brother the King of Spayne*, & thereby acknowledged that which she could not deny; yea even at the very time that she employed *Sir Francis Drake* to robbe him of his treasure in the *West Indies*, *Don Bernardino de Mendoza*, remayned Ambassadour Ledger for the King of *Spayne* in *England*, & was there also when *Drake* returned home with his stolne booty (sayd to be about a million and a halfe of crownes) which was in the moneth of *November 1580*. So as this Ambassador was not only an eye witnes of her oppressing and impouering her owne subiects, for the ayding of his Maisters rebelles; but of her
sending

tending forth also to robbe him, in his owne dominions, to employ his owne treasure against himselfe.

If now from the first to the last, the deportment of Queene *Elizabeth* of *England*, towards this King Philip of *Spain* in the long continuance of so many great wronges and iniuries, be but indifferently considered; what man though but of meane capacity, can iudge, but that in the end he must needs be prouoked, to do something against her, were it but in regard of honor, he being so great & potēt a king: & therefore it was no wōder that after so many former yeares patience, he was in the end, (and that also with an addition of eight yeares forbearance) after the taking of his aforesayd treasure (in which tyme all the detriments that could be done him, both by sea & land, besides the ayding also of Don *Antonio* the pretended King of Portugall, being put in practise) forced to prepare that great

Armada against *England* by sea which he did in the yeare 1588. though with no successe. And therefore I haue heard strangers which are indifferent to both nations, wonder very much, why there should be more hatred discovered now in a tyme of peace and amity, between *England* and *Spayne* in the English nation to the Spanish, then in the Spanish to the English, the English hauing giuen more cause a great deale for Spaniards to hate them; then the Spaniards haue giuen to Englishmen to the contrary.

So haue they likewise noted, that notwithstanding the misusage in *England* of the Spanish Ambassador himselfe in his owne person, yet the Spaniards in *Spayne* do not for all this misuse the Ambassador of *England*, & the reason heerof is, the discreet consideration of the Spanish Nation, who can discerne this misusage to proceed from such Puritanicall-pated ministers as are
pos-

possessed with the fury of the Spirit,
or from the rude debauched people, that
do not consider, or have not so much
wit as to thinke whē they see a Spanish
Ambassador in *England*, that his Maie-
sty hath likewise an English Ambassa-
dor in *Spayne*: Nor yet to set before their
eyes, the example of the chief nobility
& of the better and wiser sort towards
the Spanish Ambassadour and Nation;
nor chiefly and aboue all his Maiestyes
amity and friendship with the King of
Spayne, and the feare of his indignation,
and of punishment due vnto such bar-
barous insolences.

*Of the ingratitude of the Hollanders vnto
England, for the benefits by them
from thence receaued.*

CHAP. III.

How vngratefull Queene *Eliza-
beth* of *England* hath shewed her
D 2 selfe

selfe vnto King *Philip* the second of *Spayne*, hath in the foregoing Chapter bin shewed: Now followeth to be examined, whether the *Hollanders* haue recompenced the benefits they haue receaued from *England*, or whether in steed of recompencing them, they haue also shewed themselues vngratefull, whereby the ingratitude of the *Queene* of *England* to *Spayne*, may appeare to be requyted with the ingratitude of the *Hollanders* to *England*.

If I should go about to examine and search out the benefits which *England* may haue receaued by meanes of the *Hollanders*, I should not know where, or which way to begin, because I neuer heard, or vnderstood of any. The *Hollanders*, or their friends may perhaps say, that it was a benefit great inough for the *English* to assist them in reason of State, because thereby they kept out warres from their owne country. But what an answer is this, when

as the English had neuer needed to haue feared warre in their owne country but for their cause, & for taking their parts? For it was for their cause that the English seized vpon the six hundred thousand Ducats which were sent out of *Spayn* for the Duke of *Alua*, which was a capitall cause of emnity; and indeed the only cause that enforced the sayd Duke to demaund the tenth penny of the peoples goods, wherby the whole common multitude became disposed to rebellion: for the King of *Spaynes* money was not detayned by the English, vpon any couetous desire of their hauing the money vnto theselues, but becaule the Duke of *Alua* should not haue it, to employ against the *Hollanders*, and that it might be transported from *England* vnto the *Hollanders*, and so come to be vsed by them against the sayd Duke, to whome it was sent to be employed against the *Hollanders*, for so was it indeed employed, after it had

byn carried into the mint and receaved English coynage.

But it may be further alleaged in the behalfe of the Hollanders, that they were so gratefull as to offer vnto the aforesayd Queen, the soueraignty of the *Netherlandes*, which benefit she would not accept of, and therefore it was not their fault that she enioyed it not. To this may be said, that the Diuell offered to haue giue vnto Christ all the Kingdomes of the world if he would haue worshipped him, & so was more liberal in giuing that which was none of his owne, then were the Hollanders. The Queen also knew that before they made this offer vnto her, they had made it vnto *Hēry* the third the King of *France*, to whom they had lesse obligatiō; & had he accepted thereof, it had neuer byn offered vnto her: so was she then but set in the second place, and offred that which another had refused. But she well considering, that by accepting this gift
(where

(whereunto the giuers had no right) she should haue bin sure to haue drawn a perpetual warre, & the whole charge thereof vpon her owne shoulders, thought she had reason to refuse their liberality, yet was she willing notwithstanding to ayde them without this obligation; and the reason was, because she remayned in hope to be disburdened, or at least much holpen, in the bearing this charge, by some other practise with *France*, or by *Germany*, or by bringing the Hollanders to the full possession of the whole seauenteene Provinces, whereby they might haue depended vpon themselves.

It may also be alleaged, that she had the Cautionary Townes of *Briel*, *Flushing* and other places, deliuered into her hādes. True it is she had so, & thereby enioyed the benefit of being at more expence, both of men and money. Other benefits can I remember none, nor can there be any found, & so I wil

55 *Observations about*
spare the labour to look any further af-
ter them. But because ill turnes & do-
mages may more redily be discovered
to haue by these good followes hapned
to the state of *England*, I shall set down
what in this kind I haue obserued.

First then, to begin with the afore-
mentioned Cautionary townes, sit ap-
peareth, because the Hollanders would
so soone as they could, be free, and at li-
berty, to set the English at naught (ha-
uing by meanes of their truce with *Phi-*
lip the third, King of *Spayne*, and the
Archduke *Albertus*, gotten together
some spared money) they so laboured
with their feed friend *Sir Raphe Win-*
wood (a better Hollander then an En-
glishman) that for paltry payment they
got their brydle out of English handes,
which hauing no sooner done, they
straightwayes began to shew their gra-
titude, in forbidding the bringing frō
England, into *Holland* and the adioyned
Prouinces, of all dyed and dressed En-
glish

glifh cloathes, without euer making the King, or his Ambaffador Ledger at the Hage, priuy thereunto.

Soon after this, to make amends for their faucy & vnmannerly cariage, they came to offer the Kings Maiefty himfelfe a more inſolēt affront, for whereas the Duke of *Lenox* as Admirall of *Scotland*, by order from the King, had ſent one M. Browne, in the yeare 1617. to demaund of the ſayd Hollanders, then fiſhing vpon the coaſt of *Scotland*, a certain ancient duety, called *Size-her-ring*, with much ado they payd it, as in former tymes it was accuſtomed; but yet with ſome ſpeeches, that it was the laſt tyme that it ſhould be payd.

The ſame M. Browne coming the ſecond time with the ſame authority & comaūd with one ſhip of the kings only to demaund the duety aforeſayd, and with order that if it were denyed, he ſhould take witnes of the refusall in wryting, & ſo peaceably depart: being
come

come aboard one of their ships, & demanding the aforesayd duety, he was by the maister thereof denyed it, who told him plainly that he was comaunded by the Stats of *Holland* not to pay it vnto the king any more, of which he took witnes according to his order frō his Maiesty.

Whyles this was a doing, there comes aboard that ship, the maister of another ship of *Holland*, and demaunded of M. *Browne* his Name, which he telling him: why then, quoth he, if you be the man, I haue order to arrest you, and to carry you into *Holland*, whereof M. *Browne* gaue notice to the maister of the Kings ship, requiring him to aduertise his maiesty of this insolency, and so was M. *Browne* arested and caried away prisoner into *Holland*.

About this tyme as I also haue heard it credibly reported, one M. *Archibald Rantkin* a Scottish gentlemen residing at *Stockholme* in *Sweden*, and there soliciting for the payment of certayne money

ney due vnto some *London* merchants
one *Van-Dyke* lying there as Agent for
the states of *Holland*, sayd vnto some
principall persons of the *Swedians*, that
they needed not be to hasty in paying
the King of Englands subiects any mo-
ney, or to giue them any respect, for
that they sayd kings promises were not
to be belieued, nor his threatens to be
feared: for which villanous and inso-
lēt speeches, being afterward chalenged
by M. *Rantkin*, he had no better excuse
then to say, he was drunke when he
spake them, for deny thē he could not,
& so his excuse of playing the beast, ex-
cused him from playing the man.

But now from these insolent af-
fōrs & speeches, let vs come to deeds,
& see how they haue vsed our English
nation, in the North seas on the coast of
Groenland, and those parts, about the
train-oyle fishing, where they haue of-
fered them sundry abuses, by iniuries,
detriments, and very actes of hostility,

cha-

chasing them away from their fishing places, not admitting to vnderstand sea fishing to be free for euery man, where it is not vpon the coast of any Country, vnto which the benefit belongeth by ancient prerogatiue. And yet is all this but little in regard of their vsage of our Nation in the *East Indies*, where they haue as friercely set vpon them, with open hostility, as if before their meeting there, they had of long continuance bin mortall enemies, hauing slayne many of our men, and suncke sundry of our shippes: and when moreouer they haue taken some of our men prisoners, they haue to their more debasement vsed the in sight of the Indians in such contemptible & disdainfull manner, as if at home in their owne Countries, the English in respect of them were but an abiect & a slavish Nation, and that the Hollanders were either their Superiors, and might vse them at their pleasure, or the English so base and vnpowerful as that they

they durst not be reuenged vpon them, but quietly put vp any iniury at their handes.

For the Indians indeed might well coniecture, that the Hollanders would neuer haue dared so to domineer ouer the English abroad, if they had not had the maistry ouer them at home, where when both should be returned, the one might call the other to account for that which they had done vnto them in those farre remote places. And to giue a taste vnto the reader of some particulars of these vsages, it is to be vnderstood that the Ile of *Lantore* in the *East Indies* hauing bin by the inhabitāts yielded vnto the English, and they in possession thereof settled there a Factory, wherof the Generall for the Hollanders hauing notice, he came with his forces in the yeare 1620. and by fight subdued the Ile, sacked the English houses, took away all their goods, murdered some of their seruants, bound
the

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the rest hand and foote vnto stakes, & with their weapons drawn, at three severall times, threatned them to cut their throates, put a halter about their principall factors neck, and drew it out to haue strangled him, yet at last, he & all the rest of them, being bound hand and foote, they tooke pleasure to tumble the down ouer the rocks like doggs, to haue broken their necks, which not so happening, they carried them bound aboard their shippes, and there kept them prisoners in irons 15. or 16. dayes.

How mindfull haue the Hollanders heere shewed themselves of the benefits they haue receaued frō Englishmen? If it had happened that our Nation had done them any great wrong or iniury, yet in regard of so great and such infinit benefits as at their hands they had formerly receaued, they might well haue forborne to reuenge themselves in forcible manner; and much more to reuenge themselves in so vilanous

lanous and barbarous a fashion. But not hauing bin wronged by them at al, and knowing themselves to be greatly obliged vnto the English natiō as they are, it is so much the more mōstrous, & exceedeth all ingratitude.

And verily, I do not think that euer any people haue bin found in the world, that haue so contemptibly and vilanously behaued themselves vnto a Natiō vnto whom they were so mightily beholding, and with whome they will seeme still to hold friendship, and of whose friendship they do still stand in need; which vpon them is so well bestowed, vs vpon such as seeme to haue made a vow to the diuell, that the longer it lasteth, the worse it shalbe requited.

What may other nations think of Englishmens enduring this, which no Nation in the world would endure, nor is flesh and bloud able to endure it? But yet is the wonder of other nations greater

ter in beholding Englishmen to fight for such wretches at home in their owne country (and in a rebellious quarrell) that vse them worse then doggs in Countries a farre of. And what may Spaniards thinke of English mens discretioⁿ, that misuse such as haue bin much iniured by the, and continue to serue those that do them iniuries for hauing done them good.

The yeare before this happened at *Lantore*, one M. *Patricke Copland* preacher to the English in the *East Indies* wrote a letter out of the *Royall James* the ryding neere vnto *Bantam-
rode*, vnto *Adrian Iacobson Hulsebuis*, preacher vnto the Dutch there, wherein among other complaints, he telleth his brother Preacher, of the Hollanders robbing the *Chinaes* vnder the English colours, fathering thereby their theft vpon them. He further telleth him, that had not the pryde and couetousnes of the Hollanders,
cast

The affayres of Holland.

45

cast them into a deep and deadly *Litar-*
gy, they would not as they haue done, so
abused their best friends abroad, that
haue shed so much of their deereft blood
in defence of them and their country at
home: but now that they are freed from
the Spaniards at home, they fall out
with their friends abroad. Is this (saith
he) the recompence of our loue and
bloud shewed vnto you, and shed for
you, to keep you from the supposed
thralldome of Spaine? Are you so well
able to liue of your selues in *Hollā*, that
you haue no need of your neighbour
countrey *Englā*? Or are the seas so low
beneath your *Netherlāds* that you feare
no deluge? In conclusion this Preacher
is desirous that a peace and reconcilia-
tiō might be made betweene thē, which
he would not haue to be hollow, but
holy and firme. He wisheth that his
bloud might be the milke that might
quēch the wyld fire which now is kind-
led, which if it be not quenched in time

E

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The assayres of Holland.

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E

is

“ is like to deuour not only the shippes &
 “ goods, as it hath done some already, and
 “ is like to do more but the pretious liues
 “ of many of both nations, and of those
 “ also that are as yet vnborne, who it is
 “ like, will curse the time that euer the
 “ English and the Dutch knew the In-
 dies. Thus farre the said Preachers let-
 ter, dated at the place aforesaid the 20.
 of April in the yeare 1619. and if he li-
 ued vntil the yeare following he might
 haue vnderstood of the well going for-
 ward of his wished holy peace and re-
 conciliation; & how the wyld-fire was
 quēched without the milk of his bloud
 at *Lantore*.

But the greatest testimony of all, of
 the Hollanders good dealing with the
 English, is the supplication framed this
 present yeare 1622. by the generality of
 the Merchant-aduenturers of *England*
 trading to the East Indies, vnto the
 “ Kings Maiesty, for therin they plainly
 “ say, That the craft and cruelty of the
Hollan-

Hollâders towards the English is most terrible, & intolerable, that therby many of his maiesties braue subiects liues haue bin lost, much dishonor offered to his sacred fame, infidelity, inhumanity, hostility, cruelty, and all kind of iniury is done vnto them, in themselves, in their seruants, in their ships, in their goods, & in their good names.

They shew how the trade of clothing in all parts of the realme suffereth detrimēt: that the Citry & country countie, that his Maiesties customes cannot but diminish very much, whē trade is thus secretly stolne away.

That from professed enemies they had either bin fore-warned or fore-armed, but that the Hollanders are not their friends, neither do they wish well vnto his Maiesties *Sion*.

They implore his Maiesties royal power and iustice to be exercised, & executed, for the speedy restitution of all the wrongs they haue suffred by the,

α Hollanders: and that his Maieſty will
 α not ſuffer any longer excuſe, euafion,
 α or dilatory protraction whatſoeuer, or
 α by whome ſoeuer. In concluſion, they
 α proteſt from their harts, that neither
 α their eſtates, nor the eſtate of the com-
 α mon wealth of *England*, can any longer
 α endure, or vndergoe ſo heavy a cala-
 α mity.

Me thinks there can be none of
 our nation that is of any ordinary ca-
 pacity, and indifferently regardeth the
 deportemēt of the Hollanders towards
 Engliſhmen, but they muſt needs euen
 thereby be moued to ſuſpect the cauſe
 not to be iuſt, wherein Engliſhmen haue
 ſo long taken their parts, albeit he had
 neuer penetrated further into the iuſt-
 nes or vniuſt nes thereof; and to thinke
 that God who is moſt iuſt, hath permit-
 ted the Hollanders thus to plague them,
 inſteed of recompencing them; to the
 end, that by ſuch dealing with them-
 ſelues, they may knowe them to be a
 per ſe

perfidious and rebellious people to their Prince, & knowing them so to be, that such of our nation as will notwithstanding continue to take their parts, may be knowne to be men that wrong their owne reputation, are carelesse of their Nations honor, and to other Nations make themselues a laughing stocke.

Haue we not heere good cause to see, how brauely we haue set beggers on horsback, that not only out-gallop vs, but gallop ouer vs? Find we not good reason to loue Hollanders, and to hate Spaniards, & only for the loue of such courteous and gratefull Hollanders?

As for the comodious trade which English merchāts haue had in *Muscovy* for more then threescore & ten yeares, which these caterpillers haue quite gotten from them and spoyled, what shall I say, seeing they are going about to make amends by doing the like with our English merchants in Turkey; & it is a thing so naturall and notorious

for them to spoile trade, that when they cannot spoile it in other Nations, they will spoile it among themselves in spoiling one another, so great is their avaricious, and insatiable desire of gaine, which tenderth but to satisfy a certaine couetous & Mechanicall wretched humour of hauing much to no end: for let any of them arriue to what riches he will, he will still remaine as miserable a Curmudgin as before, for he knoweth not how to be Noble or Generous.

CHAP.

Whether the Holländers haue shewed themselves gratefull vnto the French King, for the benefits which from France they haue receaued. And whether Englād and France, according vnto reason of State, haue done prouidently in assisting the Hollanders.

CHAP. IV.

ALBEIT King *Henry* the third of *France* was often sollicitated & delt withall to assist the *Hollanders*, yet would he neuer be brought to giue great eare vnto it: sundry meanes were vsed both by *Queene Elizabeth* of *England*, and by the *Hollanders*, to bring this King to be a great actor in their rebellious busynes, but it would not be.

This *Queen* seeing that by no meanes he could be perswaded resolutely to ioyne heerin, did at last make a shew of inclination to march with the *Duke*

of *Alanson*, Brother vnto this King, who more through ambition then affection, was easily induced to harken vnto that matter; and after Ambassadors had to and fro bin employed in this affaire, himselfe tooke his iorney out of *France* into *England* to effectuate the matter. Being there arriued, after sundry triumphs, banquets, & apparences of concluding the match, another matter was proposed vnto him, which then for the present was held to be of more importance, which in reason of State, more then in reason of loue ought first to be taken in hand; and that was, that whereas the Duke of *Parma*, who now for the King of *Spayne* comaunded in the *Netherlands*, had taken the strong towne of *Mastrick*, and other places, and proceeded forward with successe, that it was very needfull that the *Netherlanders* which stood out against the said King of *Spayne*, should first be assisted, and that being done, that then they should

should come to the conclusion of the Mariage: and if so be this Duke would employ himselfe in their assistance in his own person, she would procure that the Netherlanders should take him for absolute and Soueraigne Lord, and that her selfe would heerunto assist, both with men and money: and when this Netherland busynes should be brought to some good passe, then might the marriage goe forward with more quietnes, and greater honour. For that it was apparent that *France, England*, and the *Netherlands*, should heerby come to be vnited all togeather, of the which this Duke of *Alanson* (being maryed with Queene Elizabeth) should become the Soueraigne Monarch; for the French King to whom he was only Brother & legitimate heyre, had no children.

Heerwith was the fire of his ambition kindled, and he contended that, to the end this great affayre might be effectuated, the Marriage for a tyme should

should be deferred. Hereupon he wrote into *France*, and there by meanes of his friends wrought sundry noblemen and gentlemen willing to come from thence with troopes of souldiers into the *Netherlands*, vnto his seruice.

There is a fable, that an Ape hauing layd Chestnuts to roast in the hoat embers, and knowing no remedy to get them out, when she thought she to be inough, caught the foote of the Cat that sat by the fire, and therewith raked them out. In like sort delt Queen *Elizabeth* with this Duke, for she hauing begun and holpen forward the rebellio, sought now the meanes to thrust another into the heat thereof; making also sure accompt that when this Duke were once fastned in the Soueraignty, his brother the French King would soone be induced to mayntaine him in it, and that consequently a warre would thereupon ensue betweene *Spayne* and *France*, which was the only marke that she

he aymed at. And whosoever will put Passion and Partiality aside, & with an indifferent and iudicious eye, behold the course of this Queens proceedings, he shal plainly discern that her greatest endeouours haue alwayes tēded, to stirre vp broyles in Christendome, and to support the vniust warres of rebellious subiects against their lawfull Princes; as the subiects of *Scotland* against our Kings Maiesties Mother; the subiects of *France* against three of their Kings, to wit, *Francis the second*, *Charles the ninth*, and *Henry the third*; the Moores of *Granada* against the King of *Spayne*; and lastly his subiects against him also of the Netherlands. And as touching correspondence with the *Turke*, and his being assisted with prouision for warre out of *England*, I shall not heere need to speake.

In conclusion this Duke coming well accompanied out of *England* into the *Netherlandes*, the rebellious Netherlanders,

landers being glad to fasten vpon any body, so it were not their true and lawfull Soueraigne Lord, receaued him, & inuested him in the Duchy of *Brabant*, and swore vnto him obedience, as vnto their true Soueraigne.

Being thus by the meanes of Rebels, become *Anti-Duke* of *Brabant*, he enioyed this Dignity but a little while; and things fell out so contrary to expectation, that whereas it is sometymes seene that seruants run away from their maisters, heere was the maister seen to run away from his seruants, yea to fly quite out of the *Netherlandes* home agayne to *France*; carying with him the dishonor and shame, that procured the grief whereof he soone after dyed, as shall further be related in the sixth Chapter.

If any man shal say, that this happened not in *Holland* but in *Brabant*, & therefore cannot be imputed vnto the *Hollanders*: I answered that *Brabant* was
then

then an annexed Province with *Holland*,
and *William* of *Nassow* Prince of *Orange*
the conductor of all, was in the City of
Antwerp when this disaster vnto the
Duke of *Atarcon* there happened, and
like a false Fox caryed himselfe in that
busynes.

This is then to be noted, as the
first and most apparent act of ingrati-
tude of the Netherland Rebels vnto
France, and the French nation: for this
Duke hauing engaged himselfe in their
affaires, and therein employed all the
meanes and friends that thereunto he
could make, and caused the Marshall
Biron, afterward Duke, and diuers o-
ther of the Nobility of *France* to come
with great forces out of *France*, & meet
him in the Netherlandes, he had there
but *pro forma* the title giue him of Duke
of *Brabant*, and in such manner that he
had lesse authority then a Governour
for it is the condition of rebels euer to
seeke to make themselves three quarter
maisters

landers being glad to fasten vpon any body, so it were not their true and lawfull Soueraigne Lord, receaued him, & inuested him in the Duchy of *Brabant*, and swore vnto him obedience, as vnto their true Soueraigne.

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and *William* of *Nassow* Prince of *Orange*
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could make, and caused the Marshall
Biron, afterward Duke, and diuers o-
ther of the Nobility of *France* to come
with great forces out of *France*, & meet
him in the Netherlandes, he had there
but *pro forma* the title giue him of Duke
of *Brabant*, and in such manner that he
had lesse authority then a Governour
for it is the condition of rebells euer to
seeke to make themselves three-quarter
maisters

maisters with such, as themselves do ex-
leuate. The Prince of *Orange* and his
Statish Counsellours ruled all, and kept
this Duke but as in tutelage, wherby he
was cōstrayned to accept to make him-
self such as he thoght he ought to be, &
no longer to obey those that had sworn
to obey him. In attempting whereof he
happened by these rebels, as if he had
bin a rebell vnto thē, to be put to flight.

After the death of this away-dri-
uen Duke, the Hollanders were fayne
to depend wholly vpon *Queene Eliza-
beth of Englād*, vntill such time as *Henry
the fourth* came to the crown of *France*.
This King whyle he was in religion a
Caluinist, and had many difficulties in
the beginning of his raigne before he
changed his religion and became a Ca-
tholique, was by the Hollanders, as it
should seeme, somewhat assisted, and
afterward when he was come into full
possession of the Kingdome, whether
it were to shew himselfe gratefull to the
Hol-

Hollanders, or out of an inward *picque* against the King of *Spayne*, with whom he outwardly was in amity, he greatly assisted the Hollanders, as well with great sommes of money, as with whole Regiments of his subiects: but this King comming vnfortunatly to end his life, and his Sonne King *Lewis the thirteenth* to succeed him; it is to be regarded whether the Hollanders for so great & so many benefits receaued from the father, haue shewed themselves gratefull vnto the sonne; and whether they haue with shippes, men, money or other provision of warre assisted him in any of those tymes that his subiects haue bin in armes against him; but such assistance hath bin inuisible, & therefore it could neuer be seene: but to the contrary it hath bin discovered and seene, that they haue vnderhand practised against him, in all those occasions.

It is further to be considered, whether the Hollanders not only in regard of

of so many foregoing helpes and assistances from *France*, but in regard also of the consideration betweene them & this Kings father (which this King after the death of his father hath continued) haue shewed themselves willing to satisfy the Kings desire, in thinges which vnto him haue seemed very reasonable; or whether they haue shewed themselves vnto him so bold and so unmannerly, as vtterly to dare deny him, notwithstanding what he wrote vnto them, or instance he made vnto the contrary. In so much that he hath at last by publike remonstrances in writing taxed and blamed them of breach of obligation, and of indirect dealing.

In fine, to amend all foregoing faulces, & to let this King see & heare what gratefull and good affection they beare him, they haue sent vnto his present rebells of *Rochel*, muskets, powder bullets, and other necessary provision for warre, there to further the beginning

ning of a stately imitated Holland-republike. And as for the King of *Frâce* his finding fault heerwith, his answere wherewith he must content himselfe, can be no other, then that such things haue bin sent thither by particuler persons, as merchandize, but not as frō the Lords the States, to the ayd of such as stand in armes against him: and to belieue this, the King must first belieue, that *The high powerfull Lords the States*, haue not the power to prohibit particuler persons; to transport prouision of warre to such as should vse the same against such Princes, as they are in confederacy withall.

But the great gratuity of these good Statists, hath in the end through their iugling & double dealing so much manifested their disaffectiō vnto this king, that at the length he hath seene himself obliged in honor to call away his Ambassador Ledger from them, and not to be willing to hold any longer correspon-

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dence

dence with tñe, making it also known, that such of his subiect, as continue in their seruice, do therby incurre his indignation.

Heere by the way, because I haue spoken of their deportmēt vnto Kings, I cannot leaue vnnoted to the reader, one point of their insolent and contēptible vsage of the King of *Denmarcke*, to shew their pride to be such as they care not for the displeasing of any King, when they are pleased to affront or abuse him.

This King of *Denmarcke* when he had warres with the King of *Sweden* sent an Agent of his, to buy-certaine shippes at *Amsterdam*; the Sates hauing notice thereof gaue secret charge to those of Amsterdam to sell him none. The Agent seeing himselfe denyed of shipping, by the delay, and excuses that were made by those he had imployed to deale with such as had them to sell, began to grow discontented, &

to tell them, that he would go to the *Hage*, and demaund of the States why his maister might not aswell haue shipping for his money, as other men: they bad him do so: the Agent went to the *Hage* to complayne, but the States being before his coming aduertised what he had said, gaue order to the keeper of their counsell chamber doore to tel him that they were busy, and that he could haue no audience. After some dayes that he had thus attended, and still had the same answer, he began to grow impatient of such delays, and thrusting the door-keeper asyde, pressed in against his will: the States seeing him come in, and knowing him better then they would seeme to know him, called vnto the door-keeper and chid him for suffering that follow to come in, they being busy, and had comaunded him to the contrary. The door-keeper answered that he had thrust himselfe in perforce: then, quoth they, thrust him out

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agayne perforce, whereupon he with the help of two or three other Officers layd hold on the Agent, and gaue him Jack Drums entertaynment, for they tooke him by the head and shoulders & thrust him out of doores. The Agent the telling them that he would tel the King his maister of that vsage, they made moes at him; yet can I not say that he returned home as wise as he came, for he had gotten more experience of the respect the States, did beare vnto his King, then before he had. And albeit it was heereupon said by others vnto some of the States that they did forget themselves too much, in so vsing the Agent, considering they must passe, for their corne through his masters sownd; they answered the, that they could carry the keyes with them, and armes inough also to lend his Boores to free themselves from seruitude, when they pleased. Whereby wee may see, they can take a delight to make more rebells besides

sides themselves.

But to returne from this digression to my former purpose. I haue now briefly shewed how the Hollāders haue carried themselves in their gratitude towards *Frāce*, as in the precedent Chapter hath bin shewed how they haue cōported themselves towardes *England*; there resisteth now to be brought in consideration, whether *England* and *France*, according vnto true reason of State, haue done prouidently in assisting the Hollanders.

Let the case be then considered thus. The end and intention whereto the whole rebellion of the Hollanders hath tēded, hath bin to haue gotten into their handes all the seuentene Netherland Prouinces, and to possesse thē as an absolute free State and republike belonging wholly to themselves; vnto which designe of theirs *England* and *France* haue assisted. Put the case then that the King of *Spayne* had either wan-

ted the meanes or the will to haue by
continance of warre withstood this, &
that the Hollanders by assistance as a-
foresayd, had obtayned their desires:
It is apparent inought, (the oportuni-
ty so seruing as it hath done) but they
would haue encroached vnto them the
Duchies of *Cleue* and *Iuliers*, with that
which on thē do depēd, wherein alrea-
dy, being as they are, they haue gotten
footing: & who cā imagine that hauing
these, togeather with the seauenteene
Prouinces, they could haue suffered the
Country of *Liege* (being hembd in a-
mong these Prouinces by thē possessed)
long to haue remayned out of their
hands, vnder the gouernment of a Ca-
tholike Bishop; seeing the cloake and
colour of reformation of religion, could
haue bin Title sufficient for the taking
thereof from the true owner. For who
can thinke they would herein stand v-
pon equity or right, that hold nothing
which in equity or right they possesse,

or that they would make scruple of conscience to take away a countrey belonging vnto their neighbour, when they made no scruple to take away seauenteene belonging vnto their own Lord? And yet if any man should make doubt heerof, let him but looke vnto the attempts the Hollanders haue made in the taking of the townes of *Huy*, *Hassel*, and of *Liege* it selfe, notwithstanding the allowed Newtrality: for in the town of *Huy* which they surprysed, they put garrison and held it in their possession, till by the forces of the King of *Spayne* they weee driuen out, and the town by the sayd King restored to the true owner, which they would neuer haue done.

The Hollanders hauing then had the seuateen Prouinces of the King of *Spayne*, the Duchies of *Cleue* and *Iuliers*, and the country of *Liege*: had they not then bin able by land to haue giuen law to *France*, and by sea to *England*? I

am sure no man can doubt, that they would haue wanted the audacity to haue attempted it, when I might haue pleased them; seeing they haue already dared to set in effect both these at naught, notwithstanding their hauing need of their friendship.

But frontering then with *France* from the confines of *Liege*, as well as from *Hennalt* and *Artois*, they could by diuers wayes haue transported forces into the country, which whether they should haue bin to the ayd of the King against his Huguenots, or ayd of the Huguenots against the King, I leaue the world to iudge, and so might the recompēce haue appeared of this kings Fathers, and his assisting and coresponding with them.

And as for *England*, how may it be thought they would haue borne themselves towards it, being become so much more potent, whē being so much lesse potent, they haue dared to doe against

The affayres of Holland. 39

gainst the English Nation that which they haue done; & to vse them, as very doggs abroad, meane while that at home the English haue fought for them, and lost their liues in their quarrell. And seeing *Gewses of Holland*, *Huguenots of France*, and *Puritanes of England*, are three Names of one signification, example, and combination together might easily haue brought them to the making of Republiques of Kingdomes. Let now the indifferēt and considerate reader behold with an vnpartiall eye vpon what prudent groundes, this assisting the Hollanders by Queene *Elizabeth of England*, and her Consellours, was first begun, and after her example by the French followed.

Out of these considerations riseth to be considered, whether it had not bin more accordant with prince's honor, more agreeable vnto equity, and more to the benefit and good of all Christendome, that the two kingdomes
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of

of *England* and *France*, had suffered the King of *Spain*e without impeachment to haue subdued and brought his rebels to obedience; which if they had done, let it in reason be considered, what cōuenience or inconuenience had heerof ensued, either to those kingdomes, or to the rest of all Christendome.

Manifest to all the world it is, & to the eternall honor and glory of King *Philip* the *second*, and his successors after him vnto this day, may it endure; that notwithstanding all the warres and encombrances which his Netherland Rebels with their assistants and confederates haue done vnto him; yet hath neither he, nor his successors, euer bin brought to make any peace or truce with the *Turke*, but in all tymes and seasons, from the beginning of those broyles euen vnto this day, both he and they haue continued warre with this capital and generall Enemy of all Christendome: whereby it consequently
fol-

followeth, that had the aforesayd King and his Successors after him bin free from the great charge, they haue bin put vnto about the *Netherland* warres, those many millions therin consumed, had bin imployed in prosecuting the warre against the *Turke*, wherein many valiant subiects both of *England* and *Frāce*, as also of other Nations, might in the pay of these Kings haue byn imployed, with much more honour and aduancement, then by ayding of base rebelles they could euer haue hoped for. And the *Turke* had not only by so great forces, as by so great treasure might haue bin mayntayned, byn driuen out of all that in *Europe* he possessech, but out of that which in *Palestine* he also holdeth, whereby *Ierusalē* might aswel haue byn recovered as *Constantinople*.

This great good and benefit of all Christendome, hath not only in all apparence and likelyhood byn hindred by the English, and French assisting the
con;

continuance of the Netherland warre; but both *England* and *France*, had wrought their owne great and vnfore-scene harme, if *Spayne* had wanted will or meanes to haue withstood the vngratefull *Hollanders* arriual to their designed end. Whereof it followeth that both these Realmes hauing vnwittingly laboured to their own great prejudice, *Spayne* against their willes hath preuented it.

Whether England for cause of Religion may be obliged to continue to assist the Hollanders: and whether the Hollanders do wish so well vnto the present state and gouernement of England, as to desire th continuance thereof, as now it standeth.

CHAP. V.

IF in regard of defence of Religion the State of *Englād* may thinke it self obliged

bliged to continue to assist the Hollanders, the is it to be considered whether it is to defend one religiō, or many Religions? If many, what those be: if one whether it be the same that in *Englā* is there by the State maintayned. But manifest it is that there are in Hollād infinite sorts of Religions, vpon an assumed liberty of Cōscience, because of the generall profession which all the new Sectaries made in the beginning, that no man ought to be troubled for his conscience: but this notwithstanding all are not admitted to haue free Exercise of Religiō, as preaching, teaching, & hauing the vse of Sacramēts, except some only. Those then that are allowed their free exercise of religion may be sayd to be by that State mantayned. The first of these, are those of the religion whereof the States themselues mak professiō to be, which is that of Calvin, iust as it is professed by those of *Geneua*, and by the Huguenotes of France, and the

Summum bonum of the Puritanes of *England*. Next to these are the Lutherans allowed their free exercise : so be also the Anabaptists, albeit they are of different sortes. In like sort are allowed the English banished Brownists : and lastly the Iewes, who are allowed to have their Sinagogue. So as the English if they hold it obligation to continue to assist the Holländers in regard of Religion, do make themselves thereby obliged to mayntayne the Religion of Puritanes, Lutherans, Anabaptists, Brownists, and Iewes, and no whit at all the same Religion which in *England* is there, by the State mayntayned, but such religious as in *England* should be prohibited and persecuted. Such then, as have thought themselves obliged in regard of religion, to take the Holländers parts, may heere vnderstand the condition of their obligation better then before they did. And know, that they fight as well for the free exercise of the religion of
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the Anabaptists as for that of the Calvinists; & for that of the Jewes, as well as for that of the Lutherans, they all contributing to the warres, and they all being to want that freedome if they were not foughen for.

But if notwithstanding, what heere hath byn sayd, some would not be perswaded, but that the Religion of the Sates of *Holland* must needs be the same in effect that is mayntayned by the State of *England*; I am content to take a little further paynes to perfect heerein their vnderstandings.

The religion of the Holland States, before it was separated into two partes, by reason of the breach that some few yeares since happened betweene the professors thereof, wherby it is come to passe, as it sometyme doth with a riuer that so long as it runneth downe in one streame, keepeth one name; but after it cometh to be diuided into two chānels, either of these getteth to it selfe a new
name

name. For those that went about to reforme the doctrine of predestination in this pretended before-reformed religion, were vpon their breaking frō the others, called *Arminians*, because one *Iacobus Arminius* had bin their teacher: and because one *Francis Gomarus* defended the former Calvinian doctrine for Predestination, such as still stuck vntill the same doctrine, were after the defender thereof called *Gomarists*. But as before this diuisiō happened, the States religion of Hollād accorded not with that of *England*; so now being splitted into two parts, neither of both those parts, doth therewith agree; but the one and the other agreeing therewith in some thinges, do in some things agayne disagree and differ. As for example, the *Arminians* that disagree with the Doctrine of *England* about predestination and other pointes thereon depending, were notwithstanding desirous to haue had according to the manner
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of *England*, a supreme head of the *Holland Church* with Archbishops and Bishops &c. and for this they earnestly laboured in the tyme of the Truce, and some few yeares before the death of the President *Barnevelt*: but the *Gomarists* who agree with the religion of *England* in the doctrine of Predestination (and whose cause certayn learned men were sent out of *Englā* at the Synode of *Dort* to defend) opposing themselves against the *Arminians* in this point, would not in any case heare of a supreme head, or of the hauing of Bishops, but would haue the body & mēbers of the Church vpon earth, to haue no other head but Christ in heauen, affirming plainly that the Church of God ought to haue no other head; and auouching aswell in publike printed bookes, as in their preachings, that whosoever should goe about to make mē the heads of churches should make of men Idols, and should themselves by so doing become Idola-

ters. The deniall of which Supremacy in *England*, is so haynous an offence, that the denier is by the Law iudged to dye as a traytor; the affirmation of such a Supremacy is in Holland so great a sinne, that the affirmer is held for an Idolater.

Behold heere what an agreement there is in a religion, where the questioⁿ and difference is no lesse then about the comitting of Idolatry; which is the greatest offence that is done vnto God. To deny the Supremacy, is by the law in *Englād* death, but to make the allowing thereof Idolatry, is more then the denying thereof, *Ergo*, it deserueth burning as well as hanging, because it is as well heresy as treason, if it shall please our Deuines of *Englād* (whome they of Holland make Idolaters) so to interpret it.

And how may wee thinke would the Holland Rabbyns like of kneeling at receauing the Communion, which
his

his Maieſty hath commaunded to be obſerued? Would they not cry out trow you, that it were Idolatry alſo? Sure I am they would ſhew themſelues to haue leggs as ſtiſſe as the leggs of *Elephants*, before they would find knees to bow thereunto, let it be comaunded by what authority it will: and I do verily perſwade my ſelfe, they would be without Communion all the dayes of their liues rather then receaue it with the vneafe of not ſitting at it.

As for the Croſſe which his Maieſty hath comaunded to be vſed in Baptiſme, how is it poſſible, they would endure it, ſeeing they cal it *the mark of the beaſt*? a ſpeech as gratefull to Iewes, as if theſelues had inſtructed them to vſe it: but by this ſpeech the authors therof doe ſhew themſelues to be worſe then very beaſtes.

Thus may it appeare to all men that haue eyes to ſee withall, how different, and vnlike the religion of the

States of *Holland* is to that which is allowed by the state of *England*, and how well this and the rest of the allowed religions of *Holland*, do deserue of Englishmen to be foughten for, seeing for the rest, as well as for that which the states themselues do professe, they must needs fight, that vndertake by armes to defend the quarrell of the *Hollanders*; which being in all respects such as in these obseruations it hath bin shewed to be, I doe not thinke any quarrell can be taken in hand vpon earth, that may be better pleasing to the deuill then this of his so deere, and so neere neighbours.

This quarrell then of theirs, hauing bin shewed to be most vniust and rebellious; Their preuayling of them therein to be very preiudiciall to *England*; The defense of their religion, the defence of sundry religions, and none of those agreeing with that of *England*; And themselues most dogged and vngatefull vnto *England* and Englishmen;

to what end then, or vpon expectation of what benefit may their assistance frō *England* be continued? seeing nought can therby be looked for, then endles charges, great dishonour, the high displeasure of God, and contemptuous ingratitude from themselves; all which are motiues to mooue mad men to take their parts.

One conceit concerning the professors of English Protestant religion and the Holland states religion coming now to my mind, I must heere also note it: and that is, that whereas in the late *Synode of Dort*, some of our English and Scottish Deuines being sent thither about the condemnation of the opinion of the *Arminians*, they could be content to dissemble, and not to take knowledge of the *Gomarists* (whose partes they came to take) their making of the *Idolaters*, and such as had *the marke of the Beast*; as though there had byn no such matter euer by them thought on,

and that on the other fide, the *Goma-*
rists could be fo kind, as with fafe con-
fciences to fit in the cōpany of Englifh
Idolaters, and quietly hold their peace
from chalenging them to be fuch; yea
and without any fcruple to eat & drink
with them, and to part very good
friends. Surely heere is in this cafe a
great moderation & fufpention of fpi-
rit to be noted in both, feeing the one
knowing what the other kept in his bo-
fome, no reproach of being traytors,
Idolaters, or beaft-marked men did
burft forth among them.

The quarrell then of the Hollan-
ders being fuch as it is, and their fundry
allowed Religions hauing from the be-
ginning thereof vnto this daye, byn
foughtē for, without any appareance of
gratitude, either in good turnes or kind-
neffes, it refteth then to be confidered
whether their thankfulnes may confift
in fo wel wifhing vnto the prefent ftate
and gouernment of *England*, as to de-
fire

fire the continuance thereof as now it standeth . But this I cannot see how they can doe in conscience , for hauing espyed *Idolatry* in it, they know the Tēple of the Lord cānot agree with Idols, and that therefore in the zeale of the Ghospell, they must needs desire a more true and perfect reformation in *Englā* then already there is: for so long as Ecclesiasticall Supremacy is allowed to mortall men, women, & children, and bowing of knees before Communion tables, and marking of infants with the marke of the beast, how can the reformation of *England* by the reformed brethren of *Hollā* be accompted right, or by their pure corespondent brethren in *England*, that haue so long sighed for the very selfe and same right reformation that their brethrē haue in *Hollā*, that haue no such *Idolatry* and corruptions among them, nor yet such perty Popes to domineere ouer the ministers of the Word, that preach free-

ly according as the spirit doth inspire them.

But notwithstanding all what heere hath byn sayd, some peradventure will say, that the Hollanders ought still to be assisted in regard of the loue and affection which they may inwardly beare, as carying a good will and meaning vnto the state of *England*, though outwardly they shew it not, because they are no courtiers, and therefore no men of complement. This inuisible affection must then be imagined to consist in a true desire they haue for the present State to continue as it now standeth, which, that they cannot haue, hath already byn shewed. Let vs neuertheless see what may be manifested and found out by the good affection which they may be discerned to beare vnto our Kings Maiesty of *England* himself, for this ought to giue the first and best light vnto this great obscurity. But if I should relate what myne owne eares heere-

heereof haue heard, you would stand amazed. Respect of conscience & duty doth not permit me to repeate those most odious Epithetes which without any respect of Maiesty are euery where comon in those malicious Hollanders mouthes: And I protest vnto you, I verily thinke they did neuer more spytefully rayle against the King of *Spain* whom they haue holden for their greatest enemy. Their wordes as I sayd, I will in respect of conscience and duty forbear to repeat, and I must also forbear to repeat them for feare least an alleager of the calūnies of others, might be taken for a subtrill calumniator himselfe: but if any doubt of the truth heerof, let him make further enquiry of such as since the late famous battaile fought in *Bohemia*, haue come out of *Holland* into *England*, for there want no witnessses to affirme this to be true; and if a man shall chance to meete with one who for affection to the Hollāders will rather

rather dissemble then cōfesse the truth, especially being demaunded thereof in *England*, I doubt not but you will meet with two that will affirme it, and withal confesse that there is no remedy to charme their durty mouthes, and much lesse to any purpose for any Englishman to oppose himself against the lauish tongues of such an vnbredled multitude of cocks crowing vpon their owne dunghills. And who can otherwise imagine, but that those who are in authority amōgst the, be cōtent that the common sort do opely speake that which theselues do thinke, & in priuate speake the same as wel as they, seeing in publike they shew no dislyke therof.

That the Hollanders doe desire the continuance of the present state & gouernment of the Realme as now it stādeth, by wishing the long raigne of his Maiesty of *England*, and of the Prince his Highnesse after him, who can imagine? since al their driftes do wholly
tend

tend to their owne endes, and that the *Count Palatine* by his mothers side is of the house of *Nassow*, to which house of all other vpon earth they are most deuoted; and that by the sayd *Count Palatine* his attayning to the crowne of *England*, diuers of the same house that wāt liuings, as well in *Holland*, as in *Bullion*, as also in other places might come to be aduanced in *England*. And no doubt since the sayd *Count Palatine* hath manifested his ambition to all the world, and gotten the taste of one Crowne, (wherof he will not by any meanes relinquish the Title, though he enioy not the country) his friends the *Hollāders* will desire to please his appetit with another, that sitteth better a great deale to their purpose.

The Puritanes also who are the most assured friends of the *Hollanders*, haue long since giuen them to vnderstand, how ilfaouredly the religion of *Englād* in respect of that of *Hollād* is reformed

Observations about

formed, and what great want they haue of a *Holland discipline*, and such a worshipful Consistory of Church-counsellours, as they haue there in euery of their Townes.

They haue also enformed them of the great liuinges that certayne men in *England* possesse, who there beare the name of Bishops, and whose large Reuenues would fall out very fit for sundry poore Countes of the house of *Nassow*, to begin to make them rich withall, till confiscations of English Noblemen and Gentlemenes liuinges might be able to make them the more capable of the Titles of Dukes and Princes. And this being matter to reflect vpon, I will so leaue it vnto the readers further ponderation,

CHAP.

*To what endes they haue come , who haue
bin the principall actors, in sustayning
the quarrell of the Hollanders.*

CHAP. VI.

IT is but seldome seene that a good
end succedeth an euill life, but that
good endes should succeed the liues of
principall actors in great euills, were a
greater wonder. And seeing *finis coro-*
nat opus, by the end thē of the Actors in
great workes, is to be discerned what
liking the most iust rewarding Iudge
hath had in their actiōs. It will therefore
not be vnfitting to see and examine to
what endes they haue come, that haue
bin, greatest & principal actors in these
Netherland broyles & rebelliō. The first
man thē to begin withal, that begā the
surprise and open rebellion of Townes
in *Holland*, was Monsieur de *Limmay*, of
whome

whome fore-going mention hath bin made : This man among other presets which were giuen him when he was in *England*, one was a very faire great mastiffe Dogge, which he much esteemed; and on a tyme playing with this dogge; he bit him so fore in the arme, that he could by no meanes be cured, but in the end dyed thereof, starck mad and raging, in the towne of *Liege*.

And thus came he to his death by being bitten of a dogge, that had byn a wolfe to many Ecclesiasticall persons, whose blood without all forme of Iustice, or any offence by them comitted, he had caused to be shed, as well in the towne of *Briel*, which he surprised, as in other places.

The next great Actor in this ill busynes, was the Duke of *Alanson* also before mentioned. This Duke after he had in the City of *Antwerp*, byn inuested in the Duchy of *Brabant*, as absolute Soueraigne of the Country, finding not-
with

withstanding that he was to be limited and gouerned by such as he accōpted his subiects, and seeking thereupon to make his authority more absolute, drew certayne troopes of his souldiers into the towne, to haue surprysed it, himselfe being with his whole army hard without: but through the resistāce of the townesmen, they were all put to the sword. Whereupon he with his whole army (the artillery frō the walls playing vpon it) was forced to retyre thence, in extreme disgrace and melancholy, as a defeated enemy, and in the end to returne agayne into *France*; where considering the tricks that had byn put vpon him in *England*, & what disgrace he had thereby receaued in *Flaunders*, on the 10. daye of *Iune*, in the yeare 1584. he dyed of conceaued grieffe, in the towne of *Chasteau Thiery*, and lost his faire possibility of wearing the crown of *Frāce*, vnto which he was the apparent heyre.

The

The third that came to an vnlucky end, but the chiefeft and first in this bad busynes, was *William of Nassow Prince of Orange*. Who because he was the Arch-rebell, & the principall actor in this great rebelliō, as before is noted, I hold it not amisse, before I come to speake of his death, briefly to run over the things of most note in his life.

This Prince as in the first Chapter hath byn sayd, retyred himselfe into *Germany*, so soone as he heard of the Duke of *Atua* his arryuall in the *Netherlandes*, & albeit he came afterwards back agayne to push forward his begun rebellion, yet was he fayne to fly the second tyme into *Germany*, from whence when he heard that the towne of *Briel* and one or two more was openly rebelled, he came secretly back into *Holland*, and being in very poore and bare estate he tooke vp his loging in the towne of *Tergow*, in the house of one *Kegeling* an *Apothecary*, there keeping himselfe very
secret

secret, because this towne as yet held for the King of *Spayne*, as also did all the other townes in the country, except two or three, as is abouesayd. But the Duke of *Alua* his demaunding the tenth pēny hauing bred a generall disgust, and auersion in the myndes of the people, certayne scowtes of rebellion were secretly imployed abroad in the country, to sound the people about their forwardnes to reuolt, which being done answere was returned, that they were found to be thereunto ready inough, so they might haue a head, but who this head should be, that knew they not. The Prince of *Orange* hereupon, in whose behalfe these scowts had byn imployed called a consultation of some fyue or six irreligious politikes (for such best fitted to be his Counsellours) to consider what Religion he were best to professe himselfe to be of, for of all the Religions now in these partes currant could he not be, and not declaring him

H

selfe

selfe to be of one, all might hold him to be of none : for he had so caryed himselfe vntill this day, that the Catholikes might see some cause to hold him affected vnto them, the Lutherans to the, the Anabaptists to them, and the Calvinists to them : for albeit there were other sortes of religiōs besyde these, yet these were the chiefe, and but little account of the others in respect of these, was to be made.

The Catholikes tooke him for their friend, because they thought him not to hate their Religion, but indifferently well to affect it, in regard that he had byn brought vp in it, long professed it, and had made as yet no open opposition or profession against it, and for that he protested to vndergoe this busynes, for the mayntayning of their rights & priuileges, and to free the countrey from that terrible exaction of the tenth penny aforelayd.

The Lutherans tooke him for their
friend

friend, becaule they held him in hart to be of their Religion, seeing he had married the daughter of the Duke of *Saxony* who was a Lutheran in publike profession, and that he must in reason keep good corespondence with the Lutherans of *Germany*, in hope of hauing ayde from them.

The Anabaptists tooke him greatly to fauour their Religion, because his Chamberlayne being the chiefeſt man about him, was an Anabaptist (and of other Anabaptists, because he obtayned of this Prince sundry benefits for them, he was called by the name of *Mardocheus*) and by his meanes the Prince became also greatly beholding vnto them, for the loane of sundry good summes of money, which he had receaued of the.

The Calvinists thought him assuredly their friend, because he was an enemy to *Spayn* and to *Spaniards*, and because he could not but see them to be more forward in action of rebellion,

then any of the others, considering that *Briel* and a tow ne or two more were already surpris'd by those of their Religion.

But the aforesayd Counsellours considering, that this indifferent carriage of the Prince, could but argue a disperſed affection, and might breed many ielouſies and factions, wherby he could not procure vnto himſelfe the aſſured affection of any one ſide to ſtick faſt vnto him; a reſolution muſt therefore now be taken without longer delay, of which of theſe he would declare himſelfe, abſolutely to be, albeit he might promiſe fauour and protection to the reſt.

Heere was now no great need of learned Deuines to diſpute the matter, Scriptures and Ancient Fathers were not important to be looked after, faith and conſcience had herein no clayme, & reaſon of State did put the holy Ghoſt to ſilence.

It was therefore first debated whether it were best & most for this Prince his aduantage, to declare himself a Catholike, because the face of the State of the Country was yet generally Catholike. To this was alleaged, that if he should so do, then should he by fauouring also all that were opposite to Catholikes, loose the affection of the Catholikes, seeing the other sects would through his fauour oppose themselves against the Catholikes, and insult vpon them, and so might there be danger of the Catholikes returning to the obedience of the King of *Spayne*, who they were sure was of their Religion, and would mayntayne them in it. All which considered, it was not thought fitting for him to declare himselfe to be a Catholike.

To declare himselfe a Lutheran was also thought vnfit, because the Duke of *Saxony* albeit a Lutheran, was yet a friend vnto the Emperour, and

vnto the houle of *Austria*; and besydes the Lutherans were but flegmatik and cold followes, and to farre off to giue him assistance, if need should requyre.

To declare himselfe an Anabaptist was held lesse fitting, for albeit they had shewed more heat of zeale in their greater number that had suffered for religion, then any of the others, yet were they but of the meaner sort of people, not hauing any potent persons among them, nor any forreyne Princes or Statues to take their partes.

In fine, it was resolued that it was most conueniēt for him to declare himselfe a Calvinist, in regard of their stirring spirits, whereof they had giuen greater prooffe then any of the others, & that there was apparence of assistance from *England*, and of good corespondence with the *Huguenotes* of *France*. Vpon this resolution followed straight wayes the conuersion of this Prince of *Orange* vnto Calvinian Religion; and
his

his new gayned greatest friends , so be-
stirred themselues , that Towne vpon
Towne rebelled, especially after he had
solemnly sworne to mayntayne the Ca-
tholike Clergy in all their rightes and
priuileges , and in publike exercise of
their Religion , about which point the
towne of *Amsterdam* very precisely ca-
pitulated with him , & he very serious-
ly also protested and swore performace
of the conditions: which Oath not-
withstanding he made no more Con-
science soone after to break, thē he had
done sundry other before; as the great
and solempne Oath which he tooke of
fidelity to the King of *Spayne*, when he
receaued the Order of knighthood of
the Golden Fleece; the Oath of fidelity
which he tooke at the Kings making
him Lieutenāt Gouvernour of *Holland*,
besydes his sūdry other perfidious brea-
ches both of Oathes and promises.

And because there is not any fide-
lity or honest dealing to be expected,

where there is layd no ground of Religion and vertue, it is the lesse wonder that this irreligious noble man so caried himselfe in the choyce of a new Religion, which could not be but exteriourly, and not in hart; for some Calvinists themselues that liued about him, & noted his manner of doing, discovered by some things they noted in him, that he was not truely of their Religion. and therefore by a Calvinist, was written against him (in regard of his bearing himselfe no better to the liking of the Calvinists in matter of Religion) a certayne Pamphlet entituled, *The Pomander*, as if they smelt him out, not to be of perfect saueur.

Certayne it is, that he was at the first a Catholike, and notwithstanding that his malice had transported him so farre as to protect and shelter some most sacrilegious Church-robbers, yet vpon the aryuall of the Duke of *Alva* and before his flight into *Germany*, he sent

sent for his eldest sonne *Philip*, who was Prince of *Orange* next after him, and at that tyme a student in the Vniuersity of *Louayne*, and most straitly charged him to liue and dye in the Catholike Romā Religion, as the sayd Prince hath at sundry tymes to diuers persons yet liuing, protested; wherby it may be seene that at that tyme he had yet retayned some regard of religion, and holding that for the best, comaūded his sonne to remayne still therin.

Fower wyues he had, the first was a Catholike, the second was a Lutherā, the third and fourth were Caluinists, which perchāce was because he found no noble woman fit for him to match withall that was an Anabaptist, that so he might haue had foure wyues of foure seuerall religious: yet to shew his good will vnto the Anabaptists, albeit he could not match among them, he gaue thē vnder his hand wryting, by meanes of their *Mardocheus* before named
(who

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(who

(who had most credit of all those that were about him) the privilege and freedom for exercise of Religion in their owne houses, which they enjoy in *Holland* to this day.

When I consider the life and actions of this Prince, I wonder in my self that the blyndnes of the popular multitude could be so great, as to honor and extol him so highly, and to accompt him the great patron & protector of their countrey, who was the greatest enemy thereof that euer it had, and who was the cause of the spilling of so much bloud, aswell of the people of this his owne countrey and nation, as of other Nations; yea such an one as was the betrayer and transporter thereof vnto the the forreyne Soueraignty of such as had no right or clayme thereunto.

To come now vnto the end of this man, when I consider what is was, there cometh to my remembrance this saying of a pagan Poet,

*Tyrannous Lords, that cause Landes to rebel,
Without some stroake, are seldome sent to hel.*

About foure yeares before the death of this *Prince*, he was for his offences depriued by the aforesayd King of *Spayne* his Soueraigne Lord, of all the authority and power which in former times the sayd King had giuen him, and proclaymed for a publike Enemy vnto the King, & to the peace & weal-publique of the Countrey, and his goods and person exposed to open violence by publike sentence, by which sentence authority was giuen to any that would, to become the minister of iustice.

In the end after some attempts vpon his person, which succeeded not vnto the intent of the attempters, this Prince perceauing what victorious successe the Prince of *Parma* (who then for the King of *Spayn* comaunded in the *Netherlands*) now begā to haue, both in *Flaunders* and *Brabant*, fled secretly for feare out of *Antwerp*, vnto *Delft* in *Holland*, wel armed, for it was the greatest praise that

that this valiant Captayne atcheiued, in these warres, that he did cōmonly put on his armour when he was eight or ten leagues from any place of danger.

Being ariued at *Deft*, he tooke vp his lodging in the disolued Monastery of *S. Agatha*, where some few yeares before, he had suffered *Monsieur de Lymmay*, to cause the Reuerend and learned Priest and Poet, *Cornelius Mutius*, Confessor of the said Monastery, after sundry intollerable torments to be hanged. Heere on the tenth day of *Iuly* in the same yeare 1584. he was slayne by the shot of a pistol, by one *Baltazar Gerard* (alias *Serach*) a Burgundian, of the age of 25. yeares, iust a moneth after the Duke of *Alanson* dyed at *Chasteau Thierry*, for the Duke dyed on the tenth of *Iune*, and this Prince was slayne on the tenth of *Iuly* next following, as though his life had byn limited by lease, to last but iust one moneth after the other.

The next of the greatest actors in
this

this rebellious Tragedy, was *Robert Dudley* Earle of *Leycester*, who after he had bin the chiefe comaūder in *Hollād*, where in those warres was slayne his sisters sonne Sir *Philip Sidney*, (a Knight able to haue deserued more honor if he had serued in a more honorable cause) he grew weary of the *Hollād*ers, & they also weary of him, in so much that by a iustificatiō of his worthlesse actiōs published in print, he was driuen to accuse and blame them of their breach of promise, and performance of covenants made vnto him, that so by laying the fault vpon them, he might repaire his owne reputation, & excuse his gaying of so little honor as he did by his endeauours; which yet did but little help him, for they in excusing theselues complayned as much vpon him. Returning heerupon with great discontentment into *England*, he soone after sickned, and dyed, and as it is reported, was poysoned, and preuented by one
who

Observations about
 who himfelfe had thought by fuch
 meanes to haue made away.

He dyed without any figne of a
 Christian, and being dead, feemed fo
 vgly a corfe, as euen amazed the be-
 holders. His body was opened, and in
 his stomacke were great holies eaten
 through with the poyfon. His landes
 were all prefently feised on for his debts
 to the *Queene*, whereby he was now as
 much disgraced being dead, as he
 would perhaps haue bin if he had lyued
 but a little longer: and as his lyfe was
 not laudable, fo was his death of few
 or none lamented, and by a Poet this
 Epitaph was beftowed vpon him.

*Heere lyes the worthy Warriour, that
 neuer bloudied fword,*

*Heere lyes the loyall Courtier that ne-
 uer kept his word,*

*Heere lyes his noble Excellence, that
 ruled all the States,*

*Heere lyes the Earle of Leycefter,
 Whome earth and heauen hates.*

The

The next in this ranck must be
Queene *Elizabeth* her selfe, by whose
meanes as this rebellion at the first be-
gan, so was it by her ayde euen to her
last end cōtinued. And if a happy death
be the true happynes of a precedent
life, she cannot be sayd to haue had it,
neither in regard of the good of herself,
nor yet in regard of the good of her sub-
iects, for she sought not the one, and she
had not the other. She sought not the
good of her subiects which in all reason
and right she was bound to doe, both
before God and man, because she pro-
hibited both the speach and the know-
ledge of any successor to her Crowne,
as to all the world is manifest. In so
much, that if some of the Nobility pre-
sently vpon her death, had not resolved
to receaue vnto her crowne & dignity
the true and lawfull heyre, who now
reigneth; the bloud of many thousands
of her subiects might haue bin spilt, for
ought she did to preuent it. Some that
liued

liued in her Court, & neere about her person, haue reported her to haue sayd, *That whyles she lyued, no Heyre apparent should be declared, and after her death, she wished that for a while she might remayne betweene heauen and earth, to see how they would tugge for the Crowne.* Surely the desire of seeing such a sport could little deserue the loue that her subiects bare vnto her; and hereby may we see vpon how little cause and reason vulgar affection is oftentimes grounded.

That her death was not happy, appeareth in that it is no happynes to dye distracted, and not to haue had from the beginning to the end of her sicknes the perfect vse of reason, and consequently not to haue bin able to haue bethought her selfe of her life past, and most earnestly to haue called vpon God for mercy: which as it is most fitting that at the end of life all should doe; to must it needs be most especially requisit, that at the end of a life, which hath bin entertained

stayned, with all the pleasures that the world could afford it, it should be done with the greatest compunction & contrition of hart that may be.

I haue heard it confidently reported that Sir *Thomas Gressam*, sometyme her Agent, more then thirty yeares before her death, did in priuate discourse tell vnto some friends of his, and namely vnto Sir *Philip Scudamore* (then not knight) that at the death of *Queene Mary* he then being in the Citty of *Amsterp*, a woman comming into a house where he was, sayd vnto him, *Your Queene Mary is now dead, and Queene Elizabeth that succeedeth her, shall in the end come to dye mad.* Whether this womā had the spirit of prophesy or no, I cānot say but certayn it is, that this Queen seemed not in hersicknes, nor at her death to be in her perfect senses, wherby she could either be carefull for her owne good or yet for the good of her subiects: not for her own good, in calling vpō Almighty
I God

god formercy for a soule that so greatly needed it ; not for her subiects good, by not thē declaring that which she could haue no reasō any longer to conceale.

Let vs now lastly come vnto the end of the great Statelman , and Menager of the State composed of States , the *Holland* Aduocate *Barnenelt*. This man, after the death of the Prince of *Orange* aforesayd , whē his sonne Count *Maurice*, and his other Children were but young , and the State and gouernment wholly raw and out of order, deuised & set downe the plot and meanes for the maintayning of it in the forme of a *Republike*: he made the alliances betweene it, and the other Princes and States abroad , and became a most carefull tutor for the bringing vp of the Prince of *Orange* his children ; yet in the end about ielousies and wranglings growne vp among themselves, this great Aduocate of *Holland* and Sternholder of that whole State , hauing deserued so well ther;

thereof as any man could, came to dye on a scaffold as a criminall malefactor, by the hands of the Hangman, wherby the King of *Spayn* and their Highnesses the Princes of the *Netherlâdes*, whom he had most offended, they not hauing the meanes to punish him, did see themselves serued in his punishmēt by those which himselfe had serued in his, and their offending them.

Some may heere alleage that the Archduke *Matthias*, who afterward came to be Emperour, had byn a chiefe Comaunder and Gouvernour also ouer this rebellious faction, & yet came not to any vnfortunate end? To this I answer, that true it is, that this Prince was drawne in, and had such a charge layd vpon him, when by reason of his youth he wanted iudgement perfectly to discerne what he did, *William of Nassow* the vnhappy Prince of *Orange* being his chiefe lifetenāt vnder him, and the only man that disposed of all. And yet

escaped this young Archduke not without disgrace among them, when they neither greatly cared for him, nor much respected him; and in their ordinary speeches gaue him the name of their *Foster-child*, esteeming him but as a child, or as a cypher, that only serued to supply a place. But in the end this Noble Prince discovering their vniust courses, and his owne errour, left the, & gaue ouer that mistaken gouernmēt and retyring himselfe into *Germany*, sought and found meanes to reconcile himselfe vnto his cousin the King of *Spayne*, whose grace and fauour he obtayned, which none of the former that came vnto vnfortunate endes euer sought for. And by this meanes all former sores were solued, and this Prince by leauing to follow this wrōg course, was not only freed from comming to an vnfortunate and disgracefull end, but came to dy a good Christian Prince and in the most high estate of an Emperour,

Thus

This haue I heere briefly related, what endes they haue had that haue bin the chiefeſt actors in ſo ill a buſynes as is rebellion, and the aſſiſting of rebels againſt their moſt iuſt and lawfull Soueraignes; and what may ſucceed to ſuch others as continue or intend to continue the ſame vniuſt courſe, muſt be reſerued to the manifeſtation of tyme: but ſeeing it is apparent by that which heere hath bin ſhewed, that the moſt high and Supreme Ruler of all, hath by permitting theſe diſgracefull and vnhappy endes to happen vnto their predeceſſors in ſupporting the ſame cauſe, byn highly diſpleaſed with their actiōs may ſerue for a good and ſufficiēt warning to all ſuch as proceed, or intend to proceed in the ſupporting of the ſame vniuſt and rebellious cauſe. And the rather for that the deſiſting from the ſame, hath to the contrary, left example to the world, of a concurrence therein to the will of God, by enſuing benedi-

actions manifested in the desisters for
high advancement.

*An examination of the truth of three Hol-
land pretensions: to wit, 1. Whether
the Hollanders are true Patriots, or
louers of their Countrey. 2. Whether they
have a reformed Religion. 3. Whether
the Prouinces which they have in their
possession, are a free State.*

CHAP. VII.

BEING heere first to speake of Pa-
triot^s or louers of their Natyue coun-
try: It is necessary first of all to shew
what true Patriots, or louers of their
countrey be. And thereupon to see and
consider whether the Nature and pro-
perty of such is truly found in those that
so much boast and stand vpon their be-
ing so.

The nature and condition of true
Patriots, is first of all to loue, honor, &
obey

obey their true and lawfull Prince, seeing to loue their countrey, and to hate their Prince, cannot stand together: for if so be that subiects do truely loue their countrey, then ought they truly to loue their Prince, be being the true owner, Patron, and protector the Countrey.

Good *Patriots* are also obliged to defend their lawfull Prince & countrey, against such as are the enemyes therof, and doe go about vniustly to dispossesse him of the rule and gouernment of the same.

They ought also to be the conseruers of their country from the desolatiō and ruyne thereof, by in-land, or ciuill warres.

They ought also to suffer others borne also, in the same countrey as well as they, to enioy the landes and goods which rightly belong vnto them.

Touching the first point, how our good *Holland Patriots*, haue instead of louing, honouring, and obeying their

true & lawfull Prince, borne theſelues towards him in al hatred, contempt, and rebellion, is to all the world manifeſt.

Touching their defending of their ſayd Prince and country, they haue to the contrary abandoned all his authority, and gone about to transport & giue away the abſolute Soueraignty of their country to other Princes, who in no right could pretéd it: for they ſent their deputies to offer the ſame vnto *Henry the third* King of *France* in the moneth of *March* in the yeare 1585. which offer of theirs he refuſing, they thereupō in the moneth of *Iune* following, in the very ſame yeare, ſent their deputies to *Queene Elizabeth* of *England*, to offer vnto her the ſayd Soueraignty, which ſhe by example of the ſayd French king alſo refuſed; howbeit, ſhe ſent vnto the Earle of *Leyceſter* before ſpoken of, to be their Generall.

Touching the conſeruation of their coun-

countrey from desolation and ruyne, they haue not only robbed, spoyled, and broken downe Churches and Monasteries, erected by their Christiā ancestours to the seruice of God, the ruynes wherof remayne ouer all the countrey, as if heathen and Pagan people (the professed enemyes of Christ) had made a generall inuasion to haue extirpated & taken away the remembrance of Christ and Christianity; but they haue also by cutting through their banckes or earthen walles to keep out the water, let it runne in, and ouerflow many places of the Countrey, & by sending abroad their theeuish Free-booters, made the Countrey so vnfree of traouailing therein, that it hath layne in many places as an vninhabited wildernes.

Touching other their owne countrey borne people (for such the spirituality and Churchmen were :) instead of suffering them peaceably to liue & enjoy that which rightly belonged vnto them,

them, and which anciently their predecessors had possessed, they haue not only with violence taken and stolne it from them, and broken and violated their strong priuileges, but most tyrannously and cruelly they haue shed the innocent bloud of some, and haue banished and driuen others into exile.

Behold now, considerate Reader, what Patriotship can heerof be made, and consider also if so be that King *Henry* the third of France, or Queene *Elizabeth* of *England* had accepted of the Soueraignty of the countrey, when they offered it to either of them, whether the cōuntry by meanes of the many millions that either *France* or *England* would haue employed vpon it, should haue flourished; or whether the people of the countrey themselues (as it had bin more reason) should not haue bin taxed and pressed to haue furnished the money, that for their sakes was to be employed.

To conclude touching this point
of

of Patrioship, it is to be vnderstood that albeit the pretence thereof went at the first so currant in vulgar bruit, that many ioyned themselues to run in cry therof with the rest, making profession to be good Patriots also: yet soone after beholding the falsnes of this pretence, they began to loath it, and therewith to grow so to dislike it, that they did vtterly reiect and cast it off, as the very cloake and couerture of treason and rebellion, and well and wysely reconciled themselues to God, and to their gracious King. These vnder the conduct of the valiant *Monsieur de Montignie*, and other Noblemen, for their dislyke and discontentment conceaued by the actions of the vnruly pretended Patriots, had the name at the first giuen the of *Malcontents*, before they ioyned themselues with the Duke of *Parma* in the seruice of the King of *Spain*, against those rebels, whose parts by being abused by their lying, they had formerly

ly taken.

2. The Hollanders pretension of their Patriotship hauing byn thus briefly examined, it now followeth to examine their pretence of hauing a reformed religion, & heereupon arise three questions.

The first is, whether Christ hath so slightly prouyded for his Church and Christian Religion that it should come fifteene hundreth yeares after he had founded it, to haue need of a reformation.

The second is, whether that *Iohn Calvin* was appointed by God to reforme this Church and Religion.

The third, what kynd of reformation this is.

The answere vnto the first demaund is, that if so be Christ should erect a Church vpon earth that should haue need of reformation, then could not Christ be a good and perfect *Architect*, but began his worke vpon a weake and vnsecure

vnfure foundation. But seeing this is the hādy-work of Christ himself, who is the most perfect and exact Architect, it were no better then blasphemy to thinke that himselfe were a Bungler. Nor is it possible that Christ should fall foule in so great a fault, seeing himself sayth that he would buyld his Church vpon a Rock, agaynst which the gates of hel should not be able to preuaile, & moreouer that he would send the holy Ghost vnto his Church, to teach it all truth, and to remayne therewith vnto the end of the world. Heerupon haue the Apostles taught vs *to belieue the holy Catholike Church*, without any limitatiō of time how lōg the said Church should be to be belieued, and how long not.

The twelue articles of our Christian faith, wherein this article of believing *the Holy Catholike Church* is set downe, haue stood good & effectuall ever since the Apostles tyme, *Ergo*, then hath this Church remayned also worthy of beliefe

liefe with the obligation that Christiāns haue to belieue it, which being so, no reformation can be needfull.

To answere vnto the second questiō must be considered, that if Christ had sayd, or meant that his Church after so great a number of yeares should haue need of a reformation, & that he would send a man of purpose to reforme it; whether this man must needs be *Iohn Calvin*, and no man els; and that he only was expressely appointed of God to this end and purpose, and the world ordayned to remayne in attendance for this reformation, till Calvin and his sort should come to do the same through the true interpretation of Scripture, & right administration of Sacraments, what probability or liklyhood of truth can this carry?

But what may wee thinke of this Calvinian pretence when we consider of a plurality of sects, new risen vp, in, and neere about this age of ours, and

ech

ech of these pretending their owne seuerall and different manner of reformation of Religion, ech to haue the true interpretation of Scripture, and right administration of Sacraments, and ech pretending inward illumination of spirit, with as great asseueration, as Calvinists can do for their hartes.

Why should not then ech of these Sect-maisters or setters forward of these other seuerall sectes, be beliened vpon their wordes as well as *Caluin*, or such as in their own best liking make choice to follow them, seeing *Caluin* hath no more but wordes, as they also haue: for with deedes (to wit with Miracles) none of them are acquainted.

If God had sent *Iohn Huſe* to reforme Religion he would neuer haue sent *Martin Luther* an hundreth yeares after to reforme it a new, and after another different manner.

If God had sent *Luther* to reforme Religion, he would neuer haue sent the *Anabap-*

Anabaptists soone after, to reforme it after, another new and different manner.

If God sent the *Anabaptistes* to reforme Religion, he would neuer haue sent the *Caluinists* soone after them, to reforme it after another new and different manner.

If God had sent the *Caluinists* to reforme Religion he would not haue sent those of *the Family of loue*, and other neuer Sects to reforme it after another manner.

If God had sent all these, and ech with a peece of truth appertayning to the reformation of Religion, the would all these parts and peeces being layd together, haue fitted and ioyned to the making vp of one whole truth: but now to the contrary all the world may behold, how ech of these will stand whole and entiere in his owne truth by himselfe, and will haue no Cōmunion with the others, but vtterly condem-
neth

neeth the other of vntruth, falshood, & damnable Doctrine.

But that which is yet more strange, there is not any one of all these Sectes that is not splitted & deuided in it selfe.

The Hussites are deuided, into the old and the new Hussites.

The Lutherás are deuided, into the harsh and mollified Lutherans.

The Anabaptists are deuided at least into fifteene seuerall sortes.

The Caluinist are deuided into foure sortes, to wit, into Caluinian protestáts, into Puritanes, into Arminians, & into Brownists, and albeit some of them are called by other names, yet they are to be comprehended vnder these foure.

So haue those of the Family of loue, and all others their diuisions also.

If a man shall now with the eyes of his vnderstanding oueruiue all these pretenders, & their pretensions; How can he but see, that there cannot be a greater signe or token layd open to the

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view of all the world, whereby they may be discerned, not to be sent from God, then these great diuisions and subdiuisions among themselues. And who can the deliuer a iust and sufficiēt cause, why the Calvinian sect, ought from among all these other, be chosen and pickt out for the only best, and for that which had indeed the commission frō God to reforme Religion, which all the rest do but pretend to haue had: what prooffe? what signe? what reason can induce it? what can it do? what can it say? which euery one of all the rest cannot do, or say as well as it? wherein appeareth it to be in any thing singular, and aboue the rest, rebellion only excepted? for therein indeed it is at this present the principall disturber of the whole world, which yet I thinke no man wilbe so mad as to take for a true signe of reformation of Religion.

But as for Bible-busynes, they can turne themselues to no text that ech of
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all the rest of their competitors cannot turne them from, to another that they can as forcible wrest vnto their side. In fine nothing can they say for prooffe of their true interpretation of Scripture and Administration of Sacraments, which ech of the others cannot as well say as they: but if they could make it appeare by any prooffe or reason, which ech of the others could not come forth withall as well as they, that their interpretation, and administratiō were the truer, then might they indeed get the start of them, and make then to put vp their pipes: but not so doing, they must be content in the iudgement of all men, that know and vnderstand the State of the Christian world, to runne in accompt with the rest, and not a whit to be believed more then they.

This confusion of Sects, wherein none can become a Scripture-conquerer and subdue the rest vnto filēce, hath so puzzled *Robert Robertson* (a man as

well seene in sect-matters of *Holland*, as in the *Mathematikes*) that he hath plainly of late set down in wryting, that sitting and lamenting ouer *Sion*, it hath pleased the Lord to reueale vnto him, that the true Church is yet inuisible, & so is like to be, for at the least these three hundred yeares. Where are Protestants or Caluinists with all the rest of their competitors now? *Robertsons* reuelation puts them all downe, and telles the of a matter wherof they little dreamed, when he dreamed it.

But notwithstanding all what heere hath byn sayd, let vs yet (setting all the other Sects asyde,) consider particularly of the doctrine and pretence of this *Caluiniā* reformation. These do say (as all the aforenamed other sects also doe) that they reforme & restore Religion to the same state & purity wherein it was in the tyme of the primitiue Church. The two Sacraments which they allow, to wit Baptisme and the Supper of the Lord

Lord (as they terme it) they pretēd to reforme, the one in leauing out of some ceremonies, the other in the manner of celebrating it, and in the greatest point of beliefe that concerneth it. Touching the manner of celebrating this Sacrament, they do it without Churchly ornaments, and instead of celebrating at an Altar, as did *S. Cyprian*, *S. Augustine*, and the other ancient fathers, these moderne fathers hauing broken Altars out of Churches, and brought house-tables in their places, do in effect teach vs that we must not belieue, that Christ did speake truly whē he sayd, taking bread and blessing it at his last Supper, *Take and eate, this is my body*, for they say it is not his *Body*. That the first Christians did so celebrate and so belieue, how proue they that? The Christians of the Catholike and Roman Church, albeit they be most ancient, yet will I not heer call them for witnesses, because they wilbe counted partiall. But we will

find out others that are also ancient in-
ough, and such as in many hundreds of
yeares haue not depended vpon the
Church of Rome, yea and some such as
by reason of their great and remote si-
tuation from these our partes of Chri-
stendome, could not from the tyme of
the primitiue Church come to haue, &
to continue corespondence with the
sayd Church of Rome. We will take the
Abissinians of *Ethiopia*, who are such an-
cient Christiāns, that they had a Church
buylded in the honor of Christ within
ten yeares of the tyme of his ascension:
we will take the Christians of *Cangra-
nor*, and *Malabar* in the *East-Indies*, who
by *S. Thomas* the Apostle were conuer-
ted, and after him are vnto this day cal-
led the Christians of *S. Thomas*; and we
will take the Christians of the Greeke
Church, and the sundry sorts of Chri-
stians thereon depending. All which,
with all their Annales and Ecclesiasti-
call histories will beare witnes, that frō
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the tyme of the Apostles of Christ, who first brought the Christian faith into their countries, and were there themselves in person, they haue alwayes had Altars in their Churches, and neuer house-tables. That alwayes from the tyme of Apostles vnto this day, they haue had Masse, and that in all places where the Apostles themselves haue preached and planted the faith, they haue left the Masse remayning vnto those Christiāns which they conuerted. And that all those Christians do be-lieue, and from the beginning of their Christianity haue believed, that Christ his true & naturall body is really present in the *Sacrament of the Altar*, and that by *Transubstantiation*. That they hold, and haue alwayes holden the masse for a Sa-crifice, and that they haue alwayes ado-red the blessed Sacrament, and thereun-to made their deuout prayers. This be-ing well weyghed, what may we thinke of *Caluins* new lying, in his pretence

133 *Observations about*
of restoring old Religion.

But let vs looke a litle further into some other pointes of the doctrine of this Calvinian Reformation : It also teacheth that God hath predestinated and ordayned some vnto damnation before they are borne , and therefore can neither haue done good nor euill, which is as much as to make God the deuills purueyour , by prouiding & ordayning soules purposely for him , or expressely creating them to the end he should haue them. It moreouer teacheth that God taketh young innocent children from the brests of their mothers, and doth cast them into the fire of hel.

O good God, is it possible that this could be the doctrine of the primytiue Church ! What prooffe , what reason, what lykelyhood can in all the world be produced to proue it?

What ancient Father , what good Christian man before the race of *Caluin* came into the world , did euer affirme the

the primitiue Church so to haue taught?
or what man was there euer that sayd
so much before the tyme that *Caluin* &
his cōpanions, & the deuill inuented it?

But let vs see if out of the primi-
tiue Church it selfe so much light can-
not appeare, whereby *Caluin* may be
seene in other pointes to be a lyer, and
consequently be iudged, to haue belied
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The Apostles who were themselues
the beginning of the primitiue Church,
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that the Apostles haue obliged vs to be-
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Christ descended not to hel, but that his paynes and torments hanging on the Crosse (where he sayeth he spake wordes of desperation) was his hell: so as Calvin preposterously, and contrary to the Creed, will haue Christ to be in hel, before he was either dead or buried, most manifestly contrary to the Creed, that sayth he was *crucified, dead and buryed, and descended into hel.*

This Calvinian doctrine then, which the Hollanders hold to be a reformed Religion, is not possible to be proued to haue byn the Religion of the Primityue Church, no prooffe vnder heauen seruing to demonstrate it. It also conteyning most horrible blasphemy against God, is meerly a new and naughty inuention set abroach, and brought into the world, by the malice of the Deuill, & his instrumēt: & this much concerning the goodnes of this most falsly named a reformed Religio.

There resteth now to examine the
third

third Holland pretension, to wit, whether *Holland*, and therewith the vnited Prouinces are a free State. There is in the *Netherlād* language a Prouerbe, that the mussell would fayne be esteemed for a fish, if she could but get out of her shell. So would also the Hollanders be accōpted the inhabitāts of a free State, if they could be quit of the name of Rebelles.

They will pretend to haue gotten some aduantage to the title of hauing a free State, because it was cōsēted in the treaty of the late truce of twelue yeares, that they should be treated withall, as being the inhabitants of a free State whereon nothing was pretended; doth it heerhence follow that *Hollād* & the Prouinces therewith vnited must absolutely be acknowledged and taken for a free State? who can heereupon inferre the same. And albeit the Hollanders themselves do well know, that this was neuer intended; yet because they will seeme to take hold of it, to serue their
turnes

turnes thereby, I will therefore make it clearly to appeare that this could neuer be intended: for if so be the King of *Spayne* and the *Archdukes* had acknowledged the *Hollanders* for the possessors of a free State, there had not then any treaty of a truce for twelue yeares byn needfull, for heerewith was it peace. The *Hollanders* had all they could aske, and as neighbours and friendes might quietly haue remained with that which they had byn permitted to keep. The King of *Spayne* and the *Archdukes* must also haue relinquished both armes and title vnto those *Prouinces*, & giuen vnto the *Hollanders* an authentickall transport in wryting of those sayd *Prouinces*, or at the least some release or quiettance against any future pretence vnto those *Prouinces* by them or their successors. We see what transportes and contracts are made in wryting about Lordshippes, and particular houses; how much more had it byn requisit in the trans-

transporte of whole Prouinces.

And whereas some are of'opiniõ that they were only to be taken for the possessors of a free State during the twelue yeares , or tyme of the continuance of the truce: To this I answere , that this was also not intended, for their *Hyghnesses* the *Archdukes* , from the very day forward that the truce was concluded, as well as before, did alwayes continue to set downe in all their publike wrytinges , among their titles of other Prouinces , to name themselues Dukes of *Gueldres*, Earles of *Holland*, *Zeland*, &c. which those of *Holland* and the other Prouinces did well know, and haue not replied against.

Heere by the way I hold it not impertinēt to note, that vpon the conclusion of the articles of truce in the city of *Antwerp*, a feast was prepared, whereto the Cōmissioners with the Ambassadors that had byn imployed in this treaty were all inuyted, and also some other
prin;

principall persons: being at the table, as they were at dinner a Gentlewoman called for a glasse of beere, which when she had drunk, she sayd in French, *Cela me gouste comme la biere de Louain*, which is in English, this saouureth as *Louayne* beere; The President *Richardote* being also at the table, and hearing this, tooke hold of it, and sayd presently vpon it, *Comme biere de Louain n'est pas doncques biere de Louain?* Which is, *As if Louain beere, were not the Louain beere?* alluding therby to the words of treating with the *Hollanders as a free State*, or like vnto a free State, vpon the which neither the King of *Spayne*, nor yet the *Archdukes*, pretended any thing.

As for the allegation of the *Hollanders*, that they are by other Princes and States acknowledged for a free State, what is that to the purpose? Other Princes and States cannot dispose of the King of *Spaynes* right: but the question is, what those Princes and

States

States, that please to giue the Hollanders such a title, would accōpt of their own subiects, that should comport themselves vnto them, as the Hollanders do vnto the King of *Spayne*?

Touching their boasting to haue freed themselves by the sword, they do confesse themselves to be traitors and rebelles, in that being subiects, they by force & violēce resist their Soueraigne. Howbeet in saying they haue freed themselves, they speake not without lying, for thanks be to God they haue not brought the King of Spayn to let them alone, and to leaue them freely to themselves, for he still victoriously prosecuteth his warre against them.

This much may suffice concerning the truth of the three before mentioned Holland pretensions. And heere in conclusion I cannot leaue vnnoted, that I haue by good meanes byn given to vnderstand, that some of those forreyne Ambassadors that were Treaters in the
afore

afore mentioned truce, notwithstanding they were good friends of the Hollanders, did euen vpon the very conclusion of the same, begin to grow into a suspition, of the Hollanders insolent & vngratefull cariage towards their Nation and Country, when for so long a tyme, they should be free from warre with *Spayne*, and therefore were they then thinking it necessary by one meanes or other to shorten their wings; but whether they haue since found by the effects of the Hollanders demeanours towards them, that their suspition was not misgrounded, that themselues since that tyme, haue best vnderstood.

CHAP

Whether it be better that a Country be governed by persons chosen out from among the comon sort, or by an absolute Prince? And whether the Holländers do now live better, & more free from Taxations & Impositions under their own gouernment, then they did before under their lawfull Prince the King of Spayne.

CHAP. VIII.

IT being now heere to be shewed whether it were better that a Country or Prouince be gouerned by one person only, or by many persons, by one head or by many heades, it is first and best to be considered what God himselfe in his disposition of naturall thinges doth, concerning gouernment, make to appeare; but before all it is most besitting that we doe in this matter regard the Maiesty of God himselfe. He alone gouerneth heauen and earth, he is King of Kings and Lord of

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Lordes . Out of the example of his sole gouernment may be resolued , that the Soueraignty of one is more sure and firme , then the gouernment of many.

Nature, or rather God himselfe, hath also made this excellent kynd of gouernment or superiority manifest, as well in creatures not participant of the vse of reason, as in thinges not hauing lyfe. The Bees that are moued & vrged forward by instinct of Nature, haue a King or gouernour among them, vnder whole conduct they goe to warre, dispose of their affaires, and vnder obedience, liue one with another in society. If we behold the Heauens, there do we see one Sunne, which appeareth as superior aboue the Moone & the Starres. Heere on Earth we behold man, to be the superior of all other creatures. In the fieldes & wildernes aboue all other beasts is the Lion. In the Ayre aboue all foules, is the Eagle: within the Earth, of mettalls Gold hath the preheminence,
and

and of all pretious stones, the diamond. These naturall demōstrations do teach vs, that the Principality or Kingly gouernment is the best.

True it is, that in matter of gouernment may be alleaged: *Plus vident o. uli quàm oculus*: many eyes doe see more then one eye. Many heads do know more the one head, & that therefore the gouernment of many heads is better then that of one head: for albeit that God is a sole gouernour, he is the summe and perfection of all wisdom, which man is not, but is subiect to error and to passion, and therefore it is a dangerous matter, that the rule and gouernment of many should be cōmitted to the disposition of one alone.

Heerunto I answere, that an absolute Soueraigne doth not gouerne according to his owne will, but hath two great Directors to assist him: the one is the Law, whereby he administreth to every man right and iustice; the other is

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his wyse Couſell, which with great cōſideration hath regard vnto the country affaires, and doth caſt, and conſider of the conueniences and inconueniences, that may happen, or not happen in the doing or not doing of things, as far as humane vnderſtanding may reach and penetrate into.

His ſubieſts take care euery man in particular for himſelfe, but he is the care-taker for the whole comō Wealth, He is *Pater Patriæ* : *The Father of the Country*; he is the owner and the defender thereof; the ſubieſts are but as hire-linges, for many of them do oftentimes forſake their owne country, and dwell in other Countries, where they find their particular gayne and profit to be greater, and ſo become the vaſſalls of other cōmaunders; wheras he alwaies keepes his country in his owne gouernment without abandoning it, or transporting it into the handes of forrayne rulers; for he is, as before is ſayd, the
owner

owner therof : and neuer is it found that the hyreling that dwelleth in another mans house , doth beare that loue vnto it which doth the Proprietary or owner thereof. He can neuer enuy any of his subiects for growing rich and opulent vnder him , for the better and the more they prosper, the gladder thereof he is , because it is a greater honor vnto him to be the Lord & Gouvernour of rich Vassalls , then of a company of beggars.

He hath his eyes vpon those that in any prayse-worthy vertue do exceed others, and he aduanceth them, and thereby he makes his subiects stryue to doe excellent thinges . In fine, he hath the authority and power to aduance any of his subiects to as high Estate, as his deserts can make him worthy and capable of.

But now concerning the popular government of common Citizens that are tyed vnto their particular professions

or Mechanicall Trades, & because they must liue vpon their own gettings, they do alwayes most attēd vnto that which may redound vnto theyr owne benefit, and therefore not so much the general benefit of the Country. The one enuyeth the credit and prosperity of the other; there is no true agreement nor vnity; they are deuided in sundry parts and factions, and their gouernment is vnſure of long continuance. What one thinketh conuenient to be done, another diſliketh, and will not conſent vnto it, not because the aduice is not good, but because it cometh not frō himſelfe, or that it commeth from his oppoſite. There are among them many ielouſies and ſuſpitions, and the one deuyleth how he may put the other out of office. and credit. They doe want due diſcretion, and their ſleight education hath not made thē ſufficiently participant of true ciuility, and good manners.

They

They cānot recōpence vertue with the merited titles of Honor, as the Prince can, when he pleaseth, and the other do deserue it; for they want the knowledge, and the authority to doe it, if they had the will. As for example, what honorable aduancement for any meritorious vertue, or valiant act, can a subiect of *Geneua*, or *Zuricke*, or in the pretended republike of *Holland* it selfe, in those places expect? What titles of honor, or worship, can there be giuen him by them that haue it not theselues? and therefore not qualified to impart the vnto others. But to the contrary, what great aduancements haue in tymes past byn and are at this day bestowed vpon such subiects of desert, as liue vnder the gouernment of absolute Princes & Monarches, who haue power to dispose of the best, and most aduancements of their Kingdomes, and to giue to ech of their subiects as great Honor and Dignity as they can make theselues worthy of?

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And

And if in particular one should go about to shew, into what straites the Hollanders haue brought themselues, to maintaine their pretended Comonwelth, he need go no further then vnto the tyme present, and to take regard vnto the difference of the Taxations, Impositions, and Accyses, which the subiects of this *Tymocraticall* government of *Holland*, and the vnited rebellious Prouinces do beare, towards the charge of the warre, in comparison of that which the Netherland subiects do beare that lyue in their due obediēce to the King of *Spain*; and because to declare it at the full, would fall out to be too prolix & tedious, I will heere briefly giue the reader notice of some things.

Heere then, to begin with *panis quosidarius*, their Rye when out of the *East Country* it cometh to *Amsterdam*, it must pay Tole, coming from thence to other townes it must pay impost, and when it goeth to grinding it must pay accyle-

money for leaue (as it were) to haue it
grounde: so as heere is three times po-
ling-money payd before it can be eatē.

Touching Wheat, which in some
places groweth in the Countrey, this
must pay Tole, besides the Tole that the
ground must pay wheron it groweth,
and this riseth to foure seuerall tole-pay-
ings. It must also pay Tole for the sel-
ling, & accyse for the grynding, wher-
by it payeth fix seuerall Toles, before it
cometh to the table. Touching Beere,
ouer and aboue the Tole payed for
the grayne, and for the ground where-
on it groweth, the Brewer must pay
a certayn tax for euery barrell he brew-
eth, and the Cittizens must ouer and
aboue pay their accyses, which a-
mountes to more then that which the
Beere it selfe costeth, & those that keep
tap-houses pay this accyse double.

As for their Wynes, besides con-
uoy-money, Toles, gabels, and licence-
money, there must out of euery pot sea-

uen stiuers be payd, aboue the pryce of the wyne.

Concerning Flesh, Oxen coming out of *Estland*, and being grazed in *Holland*, there must tole be payd for them fuetymes, before they come into the powdring tub wherein they are salted.

Touching the taxes of the fortith penny of all houses that are sold, and the yearly taxes which the houses theselues must pay, & every mans Land which as often as it is sold is taxed to pay by the measure thereof, and more then the lād in it selfe is worth, cāno: heere in brieft be declared.

Touching the toles of fish, herring, butter, cheese, and all inouth-ware, it would be to long heere to relate it: as also of all sortes of wares and merchā-dize, which excesssiuely are taxed, for nothing goeth free that money can be forced to come from, albeit it be out of the wages of poore seruants, and out of law-money of those that haue suites in
law

law for the recouery of their due.

Heerby may be seene, that the greatest meanes the Hollanders haue to make their warres, must be extorted & pressed out of the hartes of the poore Comons : whereas the King of *Spayne* for his *Netherland* warres , notwithstanding all his other excessiue charges, doth continually send from *Spayne* vnto those partes infinite summes of money , which during the warres hath risen to a very great number of millions.

All these reasons and examples being maturely considered , who cannot discern, that the Holländers are possessed with a great , and obstinate blyndnes, to be so respectlesse of their own enduring good , in not to accept for their Soueraigne Lord, the great & Potent King of *Spayne*, vnto whome in all right and equity , both before God and the world, they owe obedience, vnder whose gouernment they might become as fortunate, for peace, riches

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and all other benefits, as the subiects of any King or Prince in all the world besides.

They see before their eyes how the Spaniards that be in office and authority vnder the King of *Spayne* in the Netherlands, do comorte themselves towards the Countrey people, with all courtesy and ciuility, in such sort as no man with reason can complaine of the. They marry wyues of the Netherland Nation, and vse them with all honor & respect, as they also do their friends whose aduancements they doe further whereinfoeuer they may.

Their owne meanes they spend in the Countrey, and do not seeke to transport any wealth or riches out of the same, but to the contrary do exceedingly augment the wealth of the said Countrey.

They that will now alleage foregoing accidentes of warre, may consider, that it is much lesse reason to do injuries, then to reuenge them. That all
such

such accidentes of hostility as haue happened, haue byn caused through the intollerable insolence of rebelles: That the Spaniards had neuer dreamed of reuenge, if foregoing iniuries had not caused them: But hauing byn caused, and hauing happened, so are they also gone and past, and neither the cause, nor the reuenge now to be agayn recalled, nor remēbred. But thanks be vnto God, that so few reuēges haue succeeded so many causes, and that the Spanish Nation (for that honor and commendation they deserue to haue) can by none be accused, of long-lasting desire of reuenge, as the opinion is had of some other Nations, but that they can cordially pardon and forgiue, as good Christians ought to doe who desire of God to be forgiuen.

And it is greatly to be noted that notwithstanding all the treasons by this people committed against *Spaine* which haue extended so far as to the very for-

swearing of their owne true & lawfull King, and giuing away and transporting his Countrey vnto a stranger, & obliging themselves by Oath vnto him, as vnto their Soueraigne Lord: yet haue the Kings of *Spayne*, shewed themselves so mercifull and benigne, as not only to forgine such as were culpable heerein, but to admit and preferre some of them to States and Offices, as though they had not offended at all; which might haue byn a sufficient example to others, to haue reconciled themselves also vnto him all this while, if the Diuell had not imparted vnto them his owne obstinate malice. Thus desiring the vnderstanding Reader will be pleased (without patiality or passion, but by the direction of cleere & manifest reason, according to which al men ought to be gouerned) maturely to reflect vpon all the forgoing considerations, I take my leaue.

FINIS.

A N

APPENDIX

*Concerning the Controuersy in Religion
among the Holland Protestants.*

BECAUSE in the fore-going Treatise, mention hath byn made, of a late risen difference in *Holland*, in matters of Religion, not betweene Sect and Sect, for that is beyond all calculation; but among the *Holland* Calvinists, or Protestants themselves, which not being about any such question as hath happened in *England* betweene Protestants and Puritanes, or Brownists, & is to many in *England* perhaps not perfectly knowne, I wil heere in brieft for the satisfactiō of the Reader make true relation thereof.

The Reader shall then please to vnderstand,

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derstād, that about the yeare 1607. one *Iacobus Arminius*, Doctor and Professor of Protestāt Religion at *Leyden* (according as it is there professed) did after he had diuers yeares believed & taught as they did, begin to fall into further consideration then before he had done, of certayne points of their doctrine, & especially their doctrine of *Predestinatio*, which is, *That God hath absolutely and precisely chosen and ordayned some people to saluatiō & some to damnation, before they lues haue either done good or euill: And that to those whom God of an absolute Will, hath ordayned to perdition, he hath determined to deny, and actually doth deny the grace which is needful & sufficient for Saluation; so as they neither can, nor may be lieue, or be saued.*

Against this doctrine, *Arminius* opposed himselfe, affirming the same to be contrary to the Nature of God, as repugnant to his *Wisedome*, to his *Iustice*, and to his *Goodnes*. That it also is against
the

the Ghospell, which cōmaundeth con-
uersion and beliefe, and promiset̄h the
grace of the holy Ghost, Remission of
sinnes, and euerlasting Lyfe. And that
which is more, it impugne^th *Fre-e Will*,
with which, and in the which, man
was by God created. Moreouer it hin-
dreth the diligence vnto the doing of
good workes; for (sayth he) man be-
ing driuen (as these mayntayners of
this *Predestination* affirme) by meanes
of the safe-making grace, then must he
worke, and cannot leaue so to do; but
not being driuen by the same grace, he
cannot so do, but must leaue it vndone.

Thus doth *Arminius* refute the cō-
mon *Caluinian* opinion in the doctrine
of *Predestination* and teacheth playnly,
that man hath *Free Will*, and sheweth
that good workes are needfull to Salua-
tion; affirming also that the contrary
doctrine to these points, doth ouer-
throw & quyte destroy the foundation
of Religion, as further may be seene in

his declaration printed at *Leyden* in the yeare 1610.

Arminius himselfe dyed, before this his declaration came forth in print; but certayne Ministers that imbraced his doctrine, did after his decease cause it to be printed; and these men proceeding forward in the same doctrine, and fynding many of the most learned Ministers to imbrace it, and many thousandes of people, which dayly more and more increase, ready to receaue it; they wrote sundry Books in defence thereof, wherein they gaue themselves the name of *Remonstrantes*

Heerupon some of the Ministers that remayned in the former and direct Calvinian opinion: writing against them, called themselves the *Contra-Remonstrantes*: but because the common people called those that followed, the opinion of *Arminius* aforesaid, by the name of *Arminians*, the other side gaue vnto the *Contra-Remonstrants*, the name of *Gomarists*

Gomarists; because of all other who opposed themselves against the opinion of *Arminius*, one *Franciscus Gomarus* was the first and chiefeſt. And albeit the ſaid *Gomarus* taught not otherwiſe then did *Caluin*, or do other *Caluinists*; yet are thoſe of his ſide called by many in *Holland*, and generally in all the *Netherlands* by the name of *Gomarists*, except by theſelves; for they call not theſelves *Proteſtants*, but *The Reformed*, as they did before this diſcord fell out.

About this difference in Religion there haue beene betweene them very many bickerings; and virulent books and pamphlets haue beene written on both ſydes, the one againſt the other. But becauſe it would perhaps be too tedious to make but recitall of their titles in this place, I will therefore heere only ſet downe vnto you, what I haue tranſlated out of a certayne printed table, concerning three of the pointes of Religion which are in Controuerſy be-

tween them, wherby you may see what places of Scriptures are alleaged about these pointes by the *Arminians*; & what *Caluin* & the *Gomarian Calvinists* alleage to the contrary.

The first Point is,

Whether God hath created any people vnto damnation?

PLaces of Scripture alleaged by the *Arminians* to proue that he hath not. *Genes. 1. Vers. 27.* And God created man to his owne Image; to the Image of God he created him.

And *vers. 31.* And God saw al things that he had made, and they were all very good.

Psal. 145. vers. 9. The Lord is louing vnto euery man, and his mercy is about all his workes.

Isay 45. vers. 22. Turne you vnto me, so shall you be saued, all yee ends of the earth.

Ezech.

Ezech. 33. vers. 11. As true as I liue, sayth the Lord, I haue no pleasure in the death of the vngodly, but that the vngodly do turne from his wickednes and liue. Turne you therefore now frō your wickednes; why will you then dye, you of the house of Israel?

Ioan. 4. vers. 10. 11. You pittie the stalke of the wild grape, whereon you haue not laboured, nor haue nourished it, which is growne vp in one night, and is againe withered: And should not I then take pittie on the great City of *Niniue*, in which are more then one hundred and twenty thousand soules, who know no difference betweene the right hand and the left.

Matth. 11. vers. 28. Come yee to me all that labour, and are burdened, and I will refresh you.

Marc. 16 vers. 15. 16. Going into the whole world, preach the Ghospell to all creatures; he that belieueth, and is baptized, shall be saued; and he that belie-

Luc. 2. vers. 30. 31. Myne eyes (sayth Simeon) haue seen thy saluation: which thou hast prepared before the face of all people.

Ibid. cap. 9. vers. 56. The sonne of man came not to destroy soules, but to saue them.

Ioan. 3. vers. 16. For God so loued the world, that he gaue his only begotten sonne, that euery one who belieueth in him perish not.

Ibid. cap. 12. vers. 47. I am not come (sayth Christ) to condemne the world, but to saue the world.

Act. 17. vers. 30. God denounceth vnto men, that all, euery where, do penance.

Rom. 11. vers. 32. For God hath concluded all into incredulity, that he may haue mercy vpon all.

1. Tim. 2. vers. 4 God will that all men be saued, and to come to the knowledge of the Truth.

Tit. 2. vers. 12. For the grace of God our Sauour hath appeared vnto all mē.

2. *Pet. 3. v rs. 9.* God is not willing that any perish, but that all returne to pennance.

1. *Io. 2. v. 2.* He (to wit Christ) is the propitiatioⁿ for our sins, & not for ours alone, but also for the whole worlds.

¶ These are the places of Scripture alledged by the *Arminians* for their opinion in this point. Now followeth the doctrine of the *Gomarian Calvinists* to the contrary, to wit, *That God hath created some to damnation.*

Iohn Calvin Instit. l. 3. cap. 23. b. Seeing the disposition of all things is in the hand of God, and seeing he hath the power of death and of saluation, he ordaineth then with his counsel and wil, that some are borne, who from their Mothers wombe are certainly deliuered ouer vnto death, to the end that by their destruction the name of God should be prayed.

The same Calvin upon the 18. vers. of the 9. cap. to the Romans. The destruction of the vngodly is not only foreknown, but they are also purposely created, to the end they should come to destruction or perdition.

Idem in his booke ad calumn Nebu'on. pag. 67. Say you, that it is not permitted vnto God to damne any body, but such as haue done euill? There are taken away out of this life an infinite number of yong children. Cast now out your poyson against God, who taketh away innocent childrē from the brestes of their Mothers, and casteth them into the depth of hell, in eternall death and damnation.

Theo. B. z. in his little Annot. upon the Romans 9. vers. 22. Let vs then agayne be licensed to say with *Paul*, that some men are of God the workmaister, created vnto destruction.

Amandus Polanus on the 9. vers. of the 13. of Osee. Those whome God hath predestinated

destinated to eternall perdition, he hath also created vnto eternal perdition; and all those thinges strengthen them to eternall perdition, that strengthen the elect vnto saluation.

The same: Polanus in his doctrine of the truth of Predestination, pag. 139. sayth: Abiection is an inward, and eternall worke of God, which in truth differeth not from the essence of God it selfe.

Fr. Gomarus in his translated dispute of Predestination, Thes. 23. sayth: Abiection is Gods predestination, through which out of reasonable creations, he hath in grosse, and without fore-knowne limits, according to his priuiledge and pleasure, from eternity, reiected some from eternall life, and hath also before hand ordayned them to eternall death, and contempt.

The Contra-Remonstrants in the conference at the Hage, pag. 53. The cause why God hath determined to elect some and not others, is only his pleasure & grace; and

and not, that he hath forleene that one should belieue in Christ, & not another.

The second point.

Whether God necessarily causeth man to sinne.

PLaces of Scripture alleaged by the *Arminians* for the negative.

Genes. cap. 4. vers. 6. The Lord sayd to *Cayn*, why art thou angry, and why is thy countenance fallen? If thou doe well, shalt thou not receaue agayne? but if thou doest ill, shall not thy sinne be present at the dore? but, the lust thereof shalbe vnder thee, and thou shalt haue dominion ouer it.

Psal. 5. vers. 5. 6. 7. Thou art no God that hath pleasure in wickednes: the euill shall not conuerse with thee. The foolish shall not stand in thy sight: thou hatest all those that worke iniquity. Thou shalt destroy them that speake lyes:

lyes: the Lord abhorreth both the bloud-
thirsty, and the deceitfull man.

Psal. 45. vers. 8. Thou hast loued
righteousnes, and hated iniquity: ther-
fore hath God, thy God annoynted thee
with the oyle of gladnes, aboue thy fel-
lows.

Isa. 59. vers. 2. Thy iniquities do se-
parate thee and thy God, one from ano-
ther; & thy sinnes do hyde his face from
thee, that thou canst not be heard.

Ose. 13. vers. 9. Israel, thou bringest
thy selfe into vnhappynes, for thy sal-
uation standeth only with me.

Matt. 1. vers. 21. Thou shalt (*saith the
Angel to Ioseph*) call his name *Iesus*, for
he shall saue his people from their sins.

Luc. 1. vers. 74. 75. That without
feare being deliuered out of the hands
of our enemyes, wee may serue him in
holynes and iustice before him, all our
dayes.

Ioan. 8. vers. 44. The diuell when he
speaketh a lye, he speaketh of his own,
be-

because he is lyer, and the father therof.

Rom. 1. vers. 18. The wrath of God from heauen is reuealed vpon all impiety, and iniustice of Men.

Galat. 5. vers. 16. Walke in the spirit, and the workes of the flesh you shal not accomplish.

Iac. 1. vers. 13. 14. 15. Let no man when he is tempted, say that he is tempted of God, for God is not a tempter of euill; and he tempteth no man. But euery one is tempted of his owne concupiscence, abstracted and allured. Afterward concupiscence when it hath conceaued, bringeth forth sin, but sin, when it is consummate engédreth death.

1. Pet. 3. vers. 12. 13. The face of the Lord is vpo thē that do euill things, but who is he that can hurt you, if you be emulators of good.

1. Ioan. 2. vers. 16. All that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of lyfe, which is not of the Father,

Father, but is of the world.

Ibid. cap. 3. vers. 8. He that comitteth sin is of the diuell, becaule the diuel sinneth from the beginning; for this appeareth the Son of God, that he might dissolue the works of the diuell.

¶ The affirmative doctrine of the *Gomaritan-Caluinists*, to wit, *That God doth necessarily cause man to sinne.*

Caluin Instit lib. 1. cap. 18. 2. I do confesse, that God in the abiect doth worke through the seruice of the diuell; but so, as Sathan through Gods prouocation doth his worke.

Ibid. lib. 3. cap. 23. 9. The abiect sinning will be excused, because they cannot auoyd the necessity of sinning, seeing through the ordinance of God such necessity is layd vpon them; But we feare, that they are not therby rightly excused; for the ordinance of God, by which they complaine to be ordayned to perdition, hath her iustice, which albeit

beit vnkowne vnto vs , yet it is very certaine.

Theo. B 24 agaynst Castilio. We confesse to be true, that God hath predestinated all such as he listeth, not only vnto damnation , but also vnto the causes of damnation.

Zuinglius deprouid. tom. 1. cap. 6. pag. 366. No man can say , that the murderer is excused , because he hath killed through Gods prouocation, for he hath sinned agaynst the lawes. But you will say, he was prouoked to sinne : I agree heereunto that he was prouoked to sin, howbeit to be end, that one should be saued, and another hanged &c.

Ibid. pag. 365. One and the selfe same wickednes, as for example either Adultery, or Murther, if the same come from God , as the Author , mouer, and prouoker is a worke, but no misdeed: but if so be it proceed from man , then it is sinne.

Zanchius de Natura Dei lib. 5. pag. 173.

We

We acknowledge that the abiect (with a necessity to sinne, and consequently to perish) do through the disposition of God lye cōstrayned and bound; yea do solye constrayned & bound, that they cannot leaue to sinne, and to perish.

Ibid. Thes. de reprobat. The elect as well as the reprobate, are vnto sinne (as being sinne, in as much as the honour of God therby is aduanced) before ordained.

10. Piscator p̄fat. disput. contra Schafman. pag. 7. The fifth principall point that we are charged withall, is that God doth secretly inforce a man to doe the sinne that he forbiddeth; but the same, being well vnderstood, the Scripture teacheth.

In the Treatise of Predestination published by D. Pezelius, Lichæ Anno 1604. If for an Author you vnderstand such an one, as giueth counsell, vrgeth forward, or inforceth, or in any sort giueth cause to doe ought, then may you assuredly
name

name God to be Author of sinne.

Nicasius Vander-scheuren in his briefe Institutions, pag. 15. sayth : God ruleth not only the body, but also the hart and mind of his creatures, as wel vnto good as vnto euill.

Ibid. pag. 16. If so be God hath power to ordayne mā to damnation before he be borne, and being borne then presently, before he haue committed any euill, to cast him into the bottomlesse pit of hell; wherfore should he not then haue much more power to moue the hart of man to sinne, and to direct it? For whether is more, to damne him that hath done no euill, or to moue & direct him to sinne? And seeing God will damne the abiect, is it not all one how he damneth him, whether after that he hath moued and directed him to sinne, or before?

The

The third point.

*Whether God do inuite any man to salu-
tion whome he hath resolved in any
case not to saue.*

PLaces of Scripture alleadged by the
Arminians to proue, *That God inui-
teth all men to saluation.*

Deutr. cap. 30. vers 19. I call to wit-
nesse this day Heauen and Earth, that
I haue proposed to you life and death,
blessing and cursing: choose therefore
life, that thou mayst liue, and thy seed.

Psal. 95. vers. 8. This day if you heare
my voyce, harden not your harts.

Proverb. 1. vers. 24. 25. 26. Seeing I
call and you refuse, I stretch forth my
hand, and no man regards it, & you let
passe all my counsels, and will not ac-
cept of my correction: So will I also
laugh in your mishap, and deryde you,
when that hapneth vnto you that you
feare.

O

I say

name God to be Author of sinne.

Nicasius Vander-scheuren in his briefe Institutions, pag. 15. sayth : God ruleth not only the body, but also the hart and mind of his creatures, as wel vnto good as vnto euill.

Ibid. pag. 16. If so be God hath power to ordayne mā to damnation before he be borne, and being borne then presently, before he haue committed any euill, to cast him into the bottomlesse pit of hell; wherfore should he not then haue much more power to moue the hart of man to sinne, and to direct it? For whether is more, to damne him that hath done no euill, or to moue & direct him to sinne? And seeing God will damne the abiect, is it not all one how he damneth him, whether after that he hath moued and directed him to sinne, or before?

The

The third point.

Whether God do inuite any man to saluation whome he hath resolved in any case not to saue.

PLaces of Scripture alleadged by the *Arminians* to proue, *That God inuith all men to saluation.*

Deutr. cap. 30. vers 19. I call to witnesse this day Heauen and Earth, that I haue proposed to you life and death, blessing and cursing: choose therefore life, that thou mayst liue, and thy seed.

Psal. 95. vers. 8. This day if you heare my voyce, harden not your harts.

Proverb. 1. vers. 24. 25. 26. Seeing I call and you refuse, I stretch forth my hand, and no man regards it, & you let passe all my counsels, and will not accept of my correction: So will I also laugh in your mishap, and deryde you, when that hapneth vnto you that you feare.

O

I say

Isay 5. vers. 4. What might more be done vnto my vineyard, that I haue not done vnto it? Wherefore hath it then brought forth wyld grapes, when I expected it should haue brought wyne-grapes.

Matth. 23. vers. 27. Hierusalem, Hierusalem which killest the Prophets, and stonest them that were sent vnto thee. How often would I gather thy childré as the Henne doth gather togeather her chickins, vnder her winges, and thou wouldest not.

Marc. 1. vers. 15. The tyme is fullfilled, and the kingdom of God is at hand, be penitent, and belieue the Ghospell.

Luc. 7. vers. 29. 30. And all the people hearing, and the Publicans iustified God, being baptized with *Iohns* Baptisme: but the Pharisees and the Scribes despyed the counsell of God against themselves, being not baptized of him.

Ioan 5. vers. 40. You will not come to me, that you may haue life.

Act. 10. vers. 21, out of Isay 63. vers.

2. Al the day haue I held out my hands,
to a people that belieueth not, and con-
tradicteth me.

Apoc. 3. vers. 20. Behold I stand at the
doore and knocke, if any man shal heare
my voyce, and open the gate, I will en-
ter vnto him, and will sup with him,
and he with me.

Ibid. cap. 22. vers. 17. He that thir-
steth, let him come, and he that will,
let him take the water of life *gratis*.

¶ The doctrine of the *Gomarian Cal-
uinists* to the contrary, to wit, *That God
inuiteth not to all men to saluation.*

Caluin. Instit. lib. 3. cap. 24. vers. 12.
Those whome God hath created vnto
eternall death, to the end they should
be instruments of his anger, & become
examples of his seuerity; those berea-
ueth he sometimes of the power to heare
his word; sometymes he doth blind the,
and maketh the more ignorāt through
O 2 the

the manifestation of his word, because they should come vnto their end.

Ibid. cap. 13. Behould he speaketh vnto them, but to the end they should become more deafe; he kindleth his light, to the end they should be the blinder; he declareth his doctrine, but to the end they should thereby become vnintelligible; he vseth meanes, but to the end they should not be saued.

Caluin. lib. ad calum. Nebulon. pag. 858. Why doth God willingly let erre (yea through a secret resolution hath ordayned to erre) such as himselfe commaundeth to go the right way? Not to know this, becōmeth measured modesty, but saucely to be prying into it (as you do) is a foolish boldnes.

Theo. Beza against Casta'io pag. 398. God sendeth forth his seruants, because they should declare the Ghospell of saluation to all people; yet keepeth he secret to himselfe, in whome he will that the preaching of the Ghospell shalbe of force

force, and in what moment; and also, who he hath resolved by the same preaching to blind, and to obdurate.

10. Piscator in disput. aduersus Schafman. pag. 7. It is manifest out of Gods word, that God doth also call some Outcasts vnto saluation, and that he notwithstanding will not that any of those Outcasts be saued, as being such as he with an vnchangeable resolution, hath ordayned altogether to perdition.

Ibid. pag. 143. God acknowledgeeth, or witnesseth with tongue by the ministers of the Ghospell, that he will that the Outcasts which he speaketh vnto in the number of the elect, shall believe the Ghospell, in asmuch as he commaundeth it; and yet will he not that they believe; for were it that he so would, the should he afford them the grace to believe, without the which no man can believe.

Aug. Marloratus in his Annot. Ioan. 15. So standeth then this sentēce firme, that

that he whom God hath elected before the creation of the world, cannot perish; and that whome he hath reiected cannot be saued, although he do all the works of the Saintes : so irreuocable is the sentence of God.

The Opinions of the Turks or Mahometans, concerning these three aforesayd points.

IN *Azoara*, or the 24. Chapter of the *Alcoran* (Mahomets God) speaketh thus:

If so be I would, I could giue vnto euery one a good and assured way. But now standeth my word firme, that Hell with the cōpany of deuills, and of men must be filled.

In Azoara 26. If it so pleased God, he would make you one people; but now he causeth the one to erre frō the right path, and the other to belieue.

Mahomet in the booke of Boari. cap. 4.
God hath ordayned man to luxury, and
that

that must he of necessity follow and do.

In Azoara 26. The vnbelieuing wil say, if God had would, we and our for-fathers had prayed vnto none but vnto him. I answere, Euen so haue their for-fathers also delt, but now ought not a messenger to declare more then his errand. When God hath sent away his seruants, with their mouing exhortations to any people, that they should call vpon God and not belieue the Idols, then did he set some in the right way, & brought others into the wrong way. And if the whole world be overlooked it will so be found. And when then wil there be an end made with the gainsayers? Thou shalt not pray that God shall teach vnto wicked people his right way for that will not God do, but to those to whome he pleateth.

¶ These be the Opinions of the *Turkes* concerning the former Doctrine, wherby may be teene, how the *Caluinists* and *Gomarists* do iumpe with those *Infidells*

Infidells, in the chiefe Articles of the
Beliefe, and Religion.

And so having truly translated and
layd downe the same, I leave the Rea-
der to iudge of them, according as piety
& reason shall direct.

F I N I S

